

*Anti-Slavery*

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*Rev. W. A. Reid*



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# OUR NATIONAL VICE.

BY THE REV. WILLIAM REID,  
EDINBURGH.

Eleventh Thousand.

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## PREFATORY NOTE.

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THE accompanying volume has been prepared at the request of the Directors of the Scottish Temperance League. The object which the Author has aimed at has been to present, within a brief compass, a comprehensive and popular view of the Temperance question. After illustrating the chief evils of intemperance, and the sources of its widely-extended power, he proceeds to prove that total abstinence is essential to the suppression of our national vice, meets the usual objections urged in opposition to our principle, and concludes with a defence of a Prohibitory Liquor Law, and the place to be assigned it in the prosecution of the movement. And the Author cherishes the hope, that he has presented within a brief space all that is necessary to put a candid inquirer in full possession of our principles and aims.

In the illustration of his subject, the Author has had particular reference to the plan of Popular Readings; and he hopes that his work may be serviceable to those who seek to be useful by this mode of advocating the cause, for the promotion of which it has been prepared. He mentions this fact to account for the numerous illustrations and rhetorical style which he has adopted. While this peculiarity may better adapt the work for Public Readings, he trusts that it may not render it less acceptable to the general reader.

MERCHISTON PARK,  
EDINBURGH, 20th September, 1858.

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## ADVERTISEMENT.

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THE Directors of the League deem it their duty to state, that their highly respected friend, the Author of this volume, has, with his accustomed liberality, presented it as a free gift to the League; for which they hereby tender him their hearty thanks.



# OUR NATIONAL VICE.

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## CHAPTER I.

### Personal Demoralisation.

INTEMPERANCE exceeds all other vices in the comprehensiveness of its devastations. Other vices may entail many evils, but this one makes a deadly assault on every interest dear to man. Well do I know that, in aiming at the reformation of the drunkard, it is not necessary to exhibit to him the miseries which he has entailed upon himself and others. On every side he is met with the memorials of his folly. The averted look of those who once welcomed him to their hearts and homes ; a dwelling, the gloom of which contrasts sadly with its former cheerful aspect ; the upbraidings of friends, and worse still, the upbraidings of conscience ; wasted means and enfeebled health ;—these have all a language, the meaning of which he fully comprehends. Lucid moments there are, in the life of even the most abandoned inebriate, when the evils of intemperance stand out to his view with a vividness which far exceeds the descriptive powers of the most gifted of our advocates. If, then, we briefly treat of the evils of intemperance, it is not so much with the view of thereby inducing the drunkard to abstain, as for the purpose of duly impressing the sober with the dire calamities to which they expose themselves, in tampering with the liquors which have proved the ruin of thousands.

As intemperance begins with the individual, and is generally seen in those of mature years, we may view it, first of

all, as it affects our individual interests. Now, to ascertain the deteriorating influence which drinking habits exert upon the character and social position of their victims, we have simply to inquire, What constitutes personal excellence?

Is *skill* essential to professional superiority? Who are not animated with the desire to excel in the respective departments of labour which they have chosen? While it cannot be doubted that many are gifted above others with an original aptitude for particular kinds of handiwork, it is just as evident that industry in acquiring skill, in the case of the vast majority, takes the place of native genius. Now, is it not evident, how much this habit of industry is destroyed by the influence of drinking customs? The love of liquor, first of all, destroys the ambition to excel; and further, it destroys the habit of attention which is necessary to secure excellence. Skill is just the habit of doing, with promptitude and ease, what has been frequently done with much care and attention. But is it not evident that the effects of intemperance, upon both mind and body, disqualify for the care and attention requisite? How can a blunted intellect form a just conception? and how can a shaky hand or sluggish will, realise the mind's conception, even were it adequate to the task of apprehending what should be done? The fact now indicated accounts for the thousands of unskilled workmen with whom our workshops abound. And what is true, in this respect of workmen, is equally true of thousands in every department of human pursuit. Many men in business, lawyers, and physicians, drudge along in ignoble mediocrity, who might have earned distinction for themselves, and contributed to the general sum of human welfare.

Is *character* essential to personal excellence and social influence? Then what aims at it a more deadly blow than intemperance? Every man is acquiring a character of some kind; and no one can get on in the world without a good one. Who will employ a youth if he be destitute of character, or who will retain in his service one who has lost his character? An enlightened public sentiment stands on the threshold of every office, and guards it from the occupancy of those who have lost their character. You dare not place a teacher in a school, or a magistrate on

the bench, or a professor in a university chair, who has not character. However brilliant may be a man's talents, in the absence of character the community will dispense with them. Now, of all the causes which contribute to ruin character, which is so formidable as intemperance? The young man who drinks, loses interest in his business, and capacity for attending to its duties. He comes late to his work, and under all conceivable pretexts seeks the opportunity for renewed indulgence. Duties intrusted to his care are neglected; work assigned him is unskilfully done; and only by means of the strictest surveillance is he kept at his allotted task. Intemperance, too, is expensive; and while it creates the necessity for additional expenditure, it lessens the opportunities for commanding the means of it. But the moral sense is blunted, and no opportunities are shunned, that will gratify the alcoholic appetite. With the loss of integrity, confidence ceases, and the man becomes a wreck. There are known to us, in every department of human pursuit, many who have sacrificed the noblest attribute of our nature to this debasing lust. We could point to skilled lawyers, now paupers in our workhouses. We could point to skilled physicians, formerly the occupants of elegant dwellings, now herding with the poorest of our poor. We could point to men who were once ministers of the gospel, now teaching third-class schools, playing the violin in the street for coppers, and occupying the most menial offices.

Is *worldly substance* essential to social position and influence? Then it is destroyed by intemperance. Liquor costs money; and as, for the time being, it renders those under its influence wondrously generous, they become lavish in the liberality with which they provide it for others. Time is lost; and while in the tavern, servants neglect their duty, business declines, and ruin is the upshot. Fortunes have been squandered, splendid opportunities for acquiring wealth have been lost, bankruptcies have been entailed in numberless instances through intemperance. How many drink-shops in our large cities are known as the haunts of master tradesmen! and were the history of these shops known, what a tale it would tell of ruined fortunes! Who does not know many instances of clever tradesmen starting business on their own

account, and for a season doing well, but in course of time ruined by falling in with other tradesmen accustomed to frequent some dram-shop or tavern? A Glasgow city missionary says :—"A man, now in the prime of life, who in his youth received a liberal education in the Grammar School and University of this city, who has also an income of £60, from rents, yearly, yet to-day I found him intoxicated, his house empty—not a chair to sit on, no coat on his back, and no bedding to cover them." "I drink to make me work," said one. To which an old man replied :—"That's right; thee drink, and it will make thee work. Hearken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer; I had a good loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. . . . Those two lads I have now laid in drunkards' graves; my wife died broken-hearted, and she now lies by her two sons. I am seventy years of age; had it not been for the drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark, *it makes me work now*; at seventy years of age I am obliged to work for my daily bread. Drink! drink! AND IT WILL MAKE YOU WORK!"

Is a cultivated and well-informed mind essential to personal superiority? Here again the debasing influence of intemperance is apparent. It is the cultivation of the mind that makes all the difference between the polished citizen and the savage barbarian. As the marble cannot speak, and stand forth in all the divine symmetry of the human form, till it is taken from the quarry and fashioned by the skilful chisel of the artist, so man cannot be happy, intelligent, or useful, without the culture and discipline of education. And who need be without it? We may, if we will, serve ourselves heirs to all the fruits of philosophic speculation, and all the results of learned research. The profound thoughts and brilliant conceptions, the learning and skilful inventions of all past times may be ours if we wish. "No matter how poor I am," says Dr. Channing; "no matter though the prosperous of my own time will not enter and take up their abode under my roof. If Milton will cross my threshold, to sing to

me of Paradise ; and Shakspeare, to open to me the worlds of imagination, and the workings of the human heart ; and Franklin, to enrich me with his practical wisdom, I shall not pine for want of companionship ; and I may be a cultivated man, though excluded from what is called the best society in the place where I live." How glorious the inheritance to which we have been born ! Let us aspire to the character becoming its amplitude and grandeur. Let even the mechanic avail himself of the science which is no longer the privilege of only the favoured few, and his handiwork will cease to be a dark mechanical process : labour will be sweetened ; and instead of taking rank with the unconscious machine to which his strength gives motion, he will take rank with the mind by which it was artfully constructed. This might be the lofty attainment of all ; but intemperance interposes, and dooms the man to ignoble servitude. Reading and reflection require time ; but if time is spent in the tavern, the opportunity is lost, the taste, too, for study is destroyed, and the means of securing books is wasted. It is both a melancholy and encouraging consideration that those whose miseries we deplore might have attained to influence and respectability. Of minds not a whit better there have been made philosophers and lawyers, physicians and poets, merchants and preachers. The thievish dexterity which triumphs over bars and bolts, and defies a skilled police, might have claimed the admiration of a World's Exhibition. The pot-house wit, who commands the admiration of besotted auditors, and gets his drink for the custom he brings the landlord, might have secured for himself a niche in the temple of Fame. The prowess and courage often displayed on the arena of pugilistic encounter, might have placed its possessor on an equality with a Marlborough or a Wellington. All honour, we say, to the dusty, sweating toilers in our workshops and our factories ! It is because they are capable of lofty attainment that we bewail their debasement and mourn their folly.

Is *refinement* essential to personal excellence ? We note a marked distinction between polish and refinement. A man may have all the manners of a gentleman, and the most fastidious taste might fail to detect the slightest violation of the rules of etiquette, and yet there may be concealed under



this fair exterior the heart of a villain. Now, we doubt if there be a cause in operation which tends more directly to gross vice and sensuality than the use of intoxicating liquors. The very essence of intemperance is sensuality. Strong drink excites and gratifies the lowest passions of our nature. It is like the hot-blast, which adds redoubled power to the belching furnace. There is not a vile affection that is not intensified under the influence of alcohol. Did we ever know a habitual drinker whose language, in the freedom of social converse, did not betray a mind grovelling in the very hotbed of pollution, or whom we would consider a safe companion for innocence and virtue? Why! the custom of ladies withdrawing from the dinner-table, as the company prepare for the drinking part of the entertainment, attests the polluting influence of after-dinner usages; and who that has maintained his perfect sobriety has not felt the blush burning on his cheek as lips esteemed pure poured forth the thoughts of a heart set free from ordinary restraints?

Is *religious principle* an essential element of personal worth? Intemperance defeats all endeavours after a Christian character, and blasts a Christian reputation when it has been gained. No man can be intemperate and devout at one and the same time. It is no doubt true, that some, under the influence of their potations, are wonderfully spiritual in their conversation. They will talk of sermons, and discuss doctrines, and overflow with love to all mankind. But to every rightly-constituted mind all such drivelling is an abomination. With the loss of religious character, this work of ruin is consummated. The drunkard stands disowned by both God and man; and who sink deeper in hell than those, who plunge to it from the very gates of heaven?

Do we wonder, then, that a ruin so terrible should be marked by the signal tokens of the Divine displeasure? What are wasted means and lost health, a bloated countenance, rags and wretchedness, but the outward memorials of the awful desolation wrought within? What wreck so shocking to behold as the wreck of a man! The crime of Cain was written only on his forehead; but Nature seeks to efface from the inebriate every trace of her handiwork, as if ashamed to own an object so despicable.

## CHAPTER II.

*Domestic Wretchedness.*

THE influence of intemperance on domestic circumstances exhibits it in one of its direct aspects. How it assaults us in the scene of our greatest earthly bliss ! Affection may rear a house, and warm it with the loveliest forms that meet its eye on earth, and twine the grace of sweet charities about its door-posts, and adorn every apartment with all that gives meaning to that word "home ;" but only let intemperance enter, and there is not a heart within this scene of bliss that it will not sadden, not a joy that it will not lay prostrate, not a flower in the Eden of domestic life that it will not wither. Happiness and usefulness depend more on the character of home than perhaps on any other cause. Let us then view the influence of intemperance upon our domestic circumstances.

What is the condition of the great body of the people as respects family comfort ? Enter their dwellings, and you will find that the men who rear our palaces, and construct our railroads, and build our ships, and fashion our machinery, and furnish all the elegancies and luxuries of life, are, in many instances, worse housed than are savage barbarians. We by no means affirm that this is universally true of our artizan population ; but it does hold true to an extent sufficient to constitute a feature of the social condition of our working classes. Venture down any of these strange-looking closes or alleys in the Canongate of Edinburgh, or High Street of Glasgow. Look in for a moment at that door. Nothing at first but undefined objects meet your eye, and a jabber of voices greets your ear. And is this a human dwelling ? Yes. On a damp earthen floor you may find a woman seated, it may be upon a stone, smoking a pipe, peeling potatoes, chatting to a neighbour, while at her feet lies a sprawling baby, and in the corner two or three a little older, amusing themselves as children only can. And yet in this place, destitute of a single article which could be dignified

with the name of furniture, with no light or air but what enters by the door, and with walls black with the dirt of many generations, human beings are born, live, and die. If courage does not fail you, ascend one of those stairs, which more resemble the shaft of a coal mine than a passage to the habitation of beings made in the image of God. Lift the latch and enter. The inmates will not startle; for tract-distributors, and tax-collectors, and police-officers, are accustomed to take the same freedom. Perhaps the goodwife will look suspicious; but when you tell that you are a friend, she will change her countenance, and may say, as said one to the parish minister, when, on visiting her, his reception was rather cool, but who, on announcing himself as the minister, was welcomed thus:—"Oh, come away; I thoet ye were the man for the water money." Here, too, you will find dingy walls, unmade beds with scanty covering, rickety furniture, as if emblematic of the habits of its owner, seeking the wall to steady itself, unwashed floors, together with an atmosphere only rendered bearable by the fresh air flowing freely through the broken pane; and as you contemplate the scene, you may detect yourself ejaculating, "Well, the working people must have better dwellings." Permit me to give a case in point, which I extract from a letter of a medical student which appeared in a recent number of the *Daily Express*:—"One evening recently, a fellow-student requested me to accompany him in paying a visit to a poor woman whom he was professionally attending in the Canongate. We proceeded to the locality, and groped our way up apparently interminable flights of stairs, my friend preceding me that I might not stumble in the dark. At last he opened a door, and disclosed a garret, perhaps the worst nest of the whole rookery through which we had passed. The light of a candle served to show our wretched patient lying in one corner, with only a little rotten straw between her and the hard boards, and covered by some filthy rags. She was worn to a skeleton by starvation and disease; her new-born babe and two squalid children shared her bed, if such it could be called. The atmosphere of the room was horrible. Crouching over a few live cinders in the fireplace was the lord of this den, evidently the worse of drink, and bearing in his



face a sullen look of despair. What seemed the eldest of the family was cowering beside his father, who had yet another child on his knee. We did what we could to alleviate the woman's sufferings at that time; and as the case was one of danger, we returned between two and three o'clock in the morning, bringing with us some nourishing food for the family, as well as medicine and wine for the patient. We then found a good Samaritan, in the shape of an Irish woman, who, although she had neither oil nor wine to give, did all that native sympathy could suggest to console and ease the dying sufferings of her sister; alternately weeping, and exciting us to irrepressible laughter by her national wit. 'O Maggy, dear!' she cried, 'you are not going to leave us, but, with God's help, you will be up again, and paint the villain's eyes;' giving a wicked look to the husband; 'and, by St. Patrick, I'm the boy to help you!'

Prosecute the survey; and as each threshold is crossed, the impression may be confirmed that we can never have a sober and intelligent population while such dens are tolerated; but, unexpectedly, a contrast presents itself. Here there is furniture enough, and it is orderly and clean. Here there are no unwashed dishes, no unmade beds, no broken panes of glass; everything wears a holiday attire. The walls, hearth-stone, and fireside brightly smile through their garb of green and white; while, from above the mantel-piece, the well-scoured tinware shines cheerily on the thrifty housewife's chest of drawers, surmounted with the well-filled book-case. This is no imaginary picture; we have often witnessed it, and, as we did so, felt prouder of ourselves than when admitted to the luxurious drawing-rooms of princely merchants. Now, whence this difference? Is it that in the abode of misery there is a large family and a small income, while in the abode of comfort there is a small family and a large income? No. The difference is to be traced solely to the social habits of the inmates. Being delighted on one occasion with the comfort and even elegance of a working-man's dwelling, consisting of a well-kept kitchen and comfortably furnished room, I complimented the bright-eyed, rosy-cheeked housewife on the taste displayed, when she replied:—"Tee-total, sir, is to thank for it a'." "How that?" said I.

“Weel, ye see, when he was coming after me, one night, he cam’ late, and smelt o’ whisky. ‘Whaur hae ye been?’ said I. ‘I hae been naewhere,’ said he. ‘Dinna tell me that; your breath betrays you. Guid nicht wi’ ye; I keep company with naebody that enters a public-house or drinks whisky.’ He looked queer; but I just turned on my heel and left him. Next nicht he cam’ tae me, and asked a word at the door, and put into my hand that teetotal ticket hanging up there; and he has kept it ever since, and is far keener on’t than even I am.” Would that all young women treated their admirers thus, and that all young men had sense enough to aet upon a good advice when they get it; then we would have less reason to complain of that domestic misery and social degradation which fills with sorrow the hearts of the best friends of the working-classes.

“Would you be kind enough to look down my throat,” said a young man to his doctor, whom he one day met on the streets of New York. The doctor did as he was bid, and said, “I see nothing wrong.” “That’s strange; look again.” And again the doctor put his glass to his eye, and gazed down. “I see nothing, sir.” “Well, that is very strange. Why, sir, there has gone down there a farm, ten thousand dollars, and twenty negroes!” And it was so. Farm, dollars, and negroes had all gone down in the shape of rum. It may be that workmen drink neither farms, dollars, nor negroes; but do they not sometimes drink the wife’s bonnet, shoes, or shawl—the children’s stockings, frocks, or trousers, in the shape of whisky? Now, this I hold, that no workman has a right to spend a sixpence upon strong drink, tobacco, or any other indulgence, till he has seen his wife as decently elad as every workman would like to see his wife, and till his children are so well “put on” as to make him proud to say, as a friend meets him, “These are my bairns.”

Through dissipation and improvidence the earnings of thousands are wasted, and habits formed utterly at variance with domestic comfort. For a mechanic to spend a fourth of his wages on liquor is nothing uncommon; nay, we know many instances in which every shilling earned goes into the till of the publican, while the wife is left to provide for family wants as she best can, by washing clothes or

keeping lodgers. If we add the time lost in drinking, and in recovering from its effects, the high price paid for the necessaries of life on the credit system, what the wife in many instances drinks in the form of meal and soda, candles and sugar, peas and shoe-blackening—at least so it appears in the pass-book—together with the interest often paid for money borrowed upon clothes and furniture; if, I say, we take all these things into account, we shall find that thousands of our workmen do not enjoy the half of what they ever earn—nay, enjoy no portion of it whatever, for in the expenditure of what remains, there is no possible satisfaction.

But physical discomfort is not the worst consequence of dissipated habits. Here the grossest brutalities are perpetrated. What revelations do our police courts present? We talk of Sepoy atrocities. No wickedness was ever perpetrated by eastern savages more horrible than are daily perpetrated upon our country women and their children, by those bound by the most sacred obligations to protect and cherish them. "You talk of Unele Tom," said the wife of a drunkard to me, "if I had a pen to write—I have seen me go down upon my knees and offer to kiss his feet if he would not go out for more drink." As a specimen of what is daily occurring in the homes of our people, I give the following:—William Marshall, a carter, residing in Bull's Close, Edinburgh, was accused before the police court of assaulting his wife in their own house, on Sunday morning. He denied the charge; but as to the dastardly character of his behaviour, we will allow the poor woman to speak:—"He cam' in the worse o' drink, as he aye does on the Saturday nights, and began wi' my dochter first. He smashed at her while she was sleepin', so that she cried oot that she was murdered. We were a' in bed at the time, so I sprung up frae my bed to put him aff the girl. He then smashed at me, and I tore, an' nipt, an' scratched at him—I'll ne'er deny it—to keep him frae hurtin' the girl; and as he smashed at me, I got a jelly dish an' drove at him. He then put us baith oot, an' locked the door. We had to walk about half-naked in the eauld for an hour, until the nicht policeman cam'." The daughter, an interesting-looking girl about twelve years of age, confirmed her mother's statement. Are all the murderers hung, think you?

There are often breathed in the ear of city missionaries and ministers charges which might bring the husbands of those that whisper them to the gallows. Many a babe gets its death-blow from the maniac that drink has infuriated, and many a wife finds relief in the grave from the bodily injuries and mental anguish inflicted by her husband. Many women whom we know have fled from such brutality, and by their industry provided for their helpless children; but only to be followed by the brutes they had left, who, after wasting all they possessed, under the plea that their wives' houses were their houses, demanded admittance and renewed their atrocities. And alas for woman's rights, there is no law to protect the innocent from such unblushing villany.

Nor is all the brutality upon one side of the house. On my way to worship one Sabbath morning, I came upon a woman beating a man most unmercifully with a *potato beetle*. There leaned the poor wretch against the wall, apparently quite unconscious of the injury he was receiving. On my saying, "Stop, stop; this is not work for a Sabbath morning;" "Stand aside, sir," said the incensed woman, while she uplifted the instrument of chastisement for another blow—"Stand aside; is he no my lawfu' married man?" Aware of the risk of interfering with opposing powers, I judged it best to take her advice.

Besides this, the wrongs which intemperance has inflicted upon helpless children constitute one of its direst curses. Strip it of every evil attribute but this one; and on this ground alone we denounce it, and all the means by which it is upheld. Why should children awaken to a consciousness of being, amid misery? Why, even in the dwelling of a parent, should their young hearts be without a home? Other children have those who will enfold them in their arms and press them to their bosom—other children confidently gather around the family hearth; but for them no bosom yearns, no warm hearts and affectionate looks invite. A mother's love is represented in Scripture as the most powerful instinct of the human bosom, but even this, whisky has quenched.

Several years ago, when ragged schools were rare, a friend of mine, on dismissing his senior Sabbath class, was accosted by a stranger lad, who asked to be permitted to become a



scholar. The youth was apparently about sixteen years of age, of diminutive size and plain features, and clad in humble, but scrupulously clean attire. On being informed that he was welcome to join the class, a tear glistened in his eye, and, with considerable confusion, he whispered, "But, sir, I canna read yet. I have just put myself to the schule; only if ye will bear wi' me for a wee while, I'll do what I can to please ye. But oh! I would like to come." The statement and the tone in which these words were spoken awakened surprise, and he was asked his name. The question seemed to excite deepest emotion, and he replied, "Sir, I dinna ken my ain name; my maister says it's John Shaw." "What! have you no parents, or friends, or home?" His answer was, "I have kenned little o' either in my lifetime. The only thing I mind o' is when my mither sell't me to J——D——, the sweep, for a half mutchkin o' whisky, and I hae never seen her since."

The truth of this extraordinary statement was soon certified in every particular. "One evening John waited on me," says my friend, "with a kindled countenance, and said, 'O sir, I have found my mother.' It appeared that she was a notorious drunkard, and vagrant beggar, and that she had on that day sought her boy, and demanded money. 'And what do you mean to do with her?' said I. 'I have come,' he replied, 'to ask your advice; but I think of taking a house for her and me, that we may have a home together.' He was reminded of the difficulties and dangers of such a step; of the likely want of peace and comfort in such a home; and of the impossibility of his supporting his mother's vicious appetites, or overcoming the restless habits of the vagrant. There was conscious pain mingled with impatience while he listened, until, as if no longer able to restrain himself, he started to his feet and exclaimed, 'I ken its a' ower true; but, sir, she is my ain mither in the sight of God. She maun be a trouble to somebody, and wha has a better right to bear the burden than her ain bairn?' And he would have done it; but a few days after, the poor lad fell from a roof of four storeys in height, and was killed on the spot. Hard even to the last was his lonely pillow, and there was none to smooth it; but he needed it not. His remains were borne to their last resting-place, as

a mark of their respect, on the shoulders of his fellow-workmen ; and, although no kindred were there, many a moistened eye, in men unused to weep, told that the foundling chimney-sweep was missed and mourned when he left us. My thoughts had absorbed me," says my friend, "when a hand was suddenly laid on my arm, and I became conscious of the presence of a bronzed and haggard woman, in tattered garments, at my side, and a hoarse voice, that breathed strongly the mingled odour of tobacco and cheap whisky, uttered, in the whine of the beggar and the maudlin whimper of drunkenness, 'O sir, he was my ain laddie, and what's to come o' me!'" There it was, a heart in which whisky had quenched every affection but selfishness !

Nor are such atrocities perpetrated only in the homes of our working-men. Homes there are—never visited by police officials in search of crime, or benevolent persons intent on doing good—where there are ruined means, broken hearts, careworn faces, blasted reputations, untold sorrows ; and drink has done it. Secret drinking is by no means rare. Many unknown as drunkards, are nevertheless ruining themselves with drink. The instances in the middle and higher walks of life are numerous. Men and women, worshipping with you in the same sanctuary, living with you in the same street, meeting you daily in the ordinary intercourse of life, and regarded in the community as highly respectable persons, are drinking away health, and happiness, and means ; and none but intimate friends know of it, till sudden death, unexpected removal to a country residence, or, it may be, confinement in a lunatic asylum, reveals the fact. Did delicacy permit, we could detail at length cases which have come under our own observation, and which prove that even within the pale of the church this fell destroyer is banishing from homes called Christian every vestige of human happiness. We could tell of the young man, but a few years married, reduced to beggary by the dissipation of his wife, robbed of his furniture, food, and Sabbath-day clothing ; and at last obliged to carry off his famishing little ones, and leave their infatuated mother to bear the full burden of her self-imposed wretchedness. We could tell of the aged husband bemoaning his miserable condition, and with the tears of a

child exposing the dissipation of his wife, and declaring that, but for whisky, there would never have been a word between them, during the thirty-five years of their married lives. We could tell of the dying wife revealing for the first time the cruelties to which she had been subjected for years by her intemperate husband, and declaring that she could not even find a refuge from his barbarities where she might die in peace. We could tell of the wife and her children driven from their own door during a midnight storm, and afterwards preferring, in a life of separation, to labour for her own and her children's support, rather than return to a home which drink had converted into a scene of distraction and bitterness. We could tell of a husband reduced to poverty, and then excited to madness, and now the inmate of a lunatic asylum, through the brutal intemperance of his wife. We could tell of a wife, broken hearted by the dissipation of her husband, requesting the prayers of the church for herself and erring partner, who, after repeatedly wringing his hands, and cursing drink as the cause of all his wretchedness, perpetrated the deed which terminated his life. These are cases with which every minister of the gospel is conversant, and all these came under my own observation within the course of one short six months. Most gladly do I admit that the fact of having to deal with so many cases within a period so brief, is as remarkable to myself as it may appear to others; but who, acquainted with what drink is doing in our various Christian congregations, cannot point to many cases equally deplorable? Did ministers and medical men publish to the world the knowledge they have acquired of drink's doings, in the homes of the respectable and professedly religious, a revelation would be made which would proclaim moderate drinking the most deadly foe of domestic happiness. If, then, there be any power on earth that would shield our homes from an invader so ruthless, why should that power not be employed? Abstinence is more than a match for his boasted potency; and wherever it has come, the demon has fled. "We are like as if we were in a new world altogether," said a woman to me, whose husband had been for three years a member of the total abstinence society. "Abstinence," said another, "has converted a scene of cursing into a house

of prayer." These are the testimonies of women, both members of my own congregation, whose hearts had been made glad by the reformation of their husbands. Well may women bless our movement. Who like them suffer from this evil! The heroes of history weave wreathes of fame around their bleeding brows; but who shall unfold the records of woman's martyrdom, traced in tears, but hidden in affection, which even drunken brutality has failed to extinguish? Is it then right that woman's influence should be against us?

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### CHAPTER III.

#### *Social Debasement.*

BUT we must take a more general survey, if we would form an adequate conception of the magnitude of the evil with which we are dealing. We have only to reflect upon the instances of personal and domestic debasement with which we are acquainted, the frequency with which we are offended with unblushing inebriety upon the public streets, the numerous places where liquor is sold, the returns which announce the quantity consumed, the police reports which narrate the cases of assault and wretchedness originating in drinking, the rapid increase of crime and pauperism, the taxes levied to support our criminal and pauper establishments, to estimate the social debasement consequent upon drunkenness. The slightest observation in walking the streets of any of our large towns, is sufficient to beget in a reflective and benevolent mind the most painful feelings. There meet us

"Squalid forms,  
Leaner than fleshless misery, that wastes  
A sunless life in the unwholesome mines."

Listen to their speech—how low, coarse, and profane! Mark how the slightest provocation sets in play the most brutal and abominable passions. The consideration of a few points bearing upon this view of our subject may aid in forming



a just estimate of the magnitude of the evil we aim at removing.

*Crime* is a prominent feature in our national debasement. Although we no longer travel as did our forefathers, in ball-proof carriages, and armed to the teeth with blunderbusses and swords, as if we expected to meet by the way Louis Napoleon's heroic soldiers, actually hunting down conspirators in their dens; although the days of Rob Roy and black-mail are among the things of the past; although moss-troopers have been supplanted by rural police, and we can travel without deeming it necessary to make our wills before starting; although male gypsies are no longer hanged by the score, and female ones drowned as if they were kittens, we have crime enough, still, to baffle the sagacity of the statesman, and excite the compassion of the philanthropist. Any one accustomed to read the public prints cannot fail to be struck with the number and variety of atrocious crimes which are being daily perpetrated in our midst. The grossest assaults, murders, embezzlement, fraud, dishonesty, robbery, are things of daily occurrence. Can anything be more degrading to a people than this misdirected talent; for it cannot be denied that some of the best qualities of our nature are being perverted to criminal ends? Sagacity, skill, and courage are all called into exercise in the prosecution of criminal designs. How humiliating to know that thousands of our fellow-creatures are cut off from all fellowship with their race, and shut up like wild beasts in their dens, or corpses in their coffins; and that from the designs of thousands more, we seek to protect ourselves by bars and bolts, police, and guarantee associations! Now, while we would be far from affirming that the entire crime of our land is traceable to intemperance, we have good grounds for believing that, but for intemperance, crime would cease to be one of our social characteristics.

The connection between intemperance and crime is intimate and apparent. Criminals and their judges, chaplains, and governors of prisons, unite in declaring that intemperance is the grand cause of this great social evil. Mr. Frederic Hill, late inspector of prisons, in his work on "*Crime*," declares that "drunkenness is perhaps the most powerful of the immediate

causes of crime in this country." The chaplain of the Glasgow prison declares, that "of the many thousands annually imprisoned, it would not be possible to find a hundred sober criminals in any one year." Mr. Clay, of the Preston prison, declares, that, but for drunkenness, "the population of North Lancashire would exhibit virtue of the highest order." Drinking begets habits of sloth and idleness, and as drunkards cannot starve they will steal. Drinking renders men reckless, and hence, under the influence of alcohol, they will perpetrate deeds from which they would shrink in their perfectly sober moments. Whatever goes to promote the home-feeling, goes to consolidate and protect society. Parents and children, brothers and sisters, grow up in each other's affections. In every well-ordered home we have an additional guarantee for the welfare of the community; for he who loves home has a reason why he should guard his own character, life, and happiness. The man destitute of home-feeling will be reckless of all these: and as there is nothing so destructive of the home-feeling as intemperance, there is nothing more hostile to the general interests of society.

But here another feature of crime—perhaps its most painful feature—comes into view. Drinking upon the part of parents unfits them for the proper training of their children, and hence the hordes of juvenile delinquents with which the country is cursed. Deprived of regular and sufficient food, they soon acquire all the ingenuity of the lower animals in providing food for themselves; encouraged to steal and beg, to gratify a parent's love for liquor; daily deceived, they soon learn to deceive in turn; accustomed to witness unrestrained outbursts of passion, they give vent to their own; familiarised with obscenity and profanity, their propensities are precociously developed; they drink with their parents, and swear with their parents; and as they know of no evil in crime but its punishment, they are soon sent forth to supply the vacancy in its ranks made by imprisonment, transportation, disease, and the gallows. Poor creatures! they are masters of the art of lying, begging, stealing, and drinking, long before they could have learned a trade; and, as Dr. Guthrie says, "small blame to them, but much to those who have neglected them." Thus it is that society is nurs-

ing in its very midst a hot-bed of crime. The cost of juvenile delinquency to the country, although one of the least evils of it, is too important to be overlooked. Mr. Clay, in one of his reports, gives the history of the family of an Irish soldier, named Clark. This man, on his discharge from the army with a pension of a shilling a day, settled at Manchester with his family, consisting of his wife, three boys, and two girls. When these unfortunate young thieves were lying under sentence of transportation, in Preston gaol, Mr. Clay ascertained from them, and from some of their accomplices, the history of their past lives; and he estimates that they had robbed the community to the extent of £6,520, and that their punishment had cost £800, in all £7,320. Mr. Clay, in his report for 1850, gives the history of a family of Manchester pick-pockets, and estimates that, in plunder, prosecutions, and imprisonment, they had cost the country £26,000. The annual cost of juvenile delinquency has been estimated at £1,000,000. It has been calculated that every child rescued from evil courses is a clear saving of from £300 to £500. Of the 297 children committed to Edinburgh prison in 1846, 37 were the offspring of utterly worthless parents, and 200 the offspring of drunken and depraved parents. Dr. Guthrie informs us that 99 out of every 100 parents of ragged-school children are dissipated characters. It is easy, then, to see what share intemperance has in the production of juvenile offenders.

Nearly allied with crime, *pauperism* presents itself as another feature of our social degradation. There is such a thing, we know, as honest poverty and virtuous poverty. Who can count the sighs and groans which ascend from the burdened multitudes of earth! How do the poverty-stricken toil for daily bread! Some in the fields, and some on the ocean; some digging in deep, dark, damp mines, and some plying the shuttle; while others waste life in cellars and garrets; and thus, on the floor of many a hovel, there has been fought a battle more brave than was ever fought by panoplied warriors on the blood-stained field. No plaudits have greeted the hero's ears—no monumental marble has registered his achievements; but the spirit of honest and honourable in-

dependence has nerved the arm, conquered difficulties, and gained the victory. We honour honest poverty.

Inequalities in human condition arise out of the very nature of things. So long as there is given to one a vigorous frame, and to another a sickly one; so long as one is distinguished by mental power, and another is as distinguished by mental weakness; so long as there is vouchsafed to one vigorous health, and to another there is assigned personal and family sickness—there will be diversities in human condition. The weak never can compete with the strong. Were wealth and property equally divided to-day, these varieties in human condition would lead to inequalities by to-morrow. In poverty, then, consequent upon the arrangements of Providence—arrangements altogether beyond our control—there is no sin, no shame; but the poverty which is the result of our improvidence or dissipation, proclaims our sin and disgrace. Look around you, and you behold the dignity of labour in what industry has achieved. The architectural beauty of our public buildings; the ingenuity of our mechanical inventions; the superiority of our manufactures, our railroads, and steam-boats, and electric telegraphs—speak of the dignity of labour. But in the poverty of sloth we discover a meanness that would bring down the general standard to its own barbarism, and leave uncultivated those faculties which give us dignity as men. The shame everywhere attendant upon poverty bespeaks its disgrace more expressively than words of mine. And to what, then, is the poverty and pauperism of this land mainly traceable? But for intemperance, a poor-law would be unnecessary. The economy consequent upon sober habits would amply provide the means necessary for a time of need; and the fountain of charitable feeling, which the intemperate habits of the poor has in numerous instances frozen, would flow forth for the ample supply of eascs for which no provision had been made.

The habits of a large proportion of our working-people directly tend to poverty. The best-paid workmen are generally the most dissipated. The other day a gentleman informed me, that he has seen men, to whom he paid 30s. of wages on the Saturday night, borrowing a shilling on the Monday morning, and that one of those men is now an in-

mate of the workhouse. It is easily seen, now, that such habits must inevitably entail poverty in its most depressing form. In the event of sickness, a stagnation of trade, the infirmity of age, or rather of profligacy, there is no resource left but beggary or the workhouse. It is a terrible blot upon our national character, that the wills which never yet bent to the yoke of slavery, and the hearts which never quailed in face of the foe, should yield to the meanest passions of our nature, and surrender all that is noble to a cherished lust. What is it that has subjected us to the scorn of other nations? What is it that America has thrown back upon us, when we denounced the oppression she visits upon her coloured population? The debasement consequent upon our drunken poverty. Our power for good is thus enfeebled. We lose the influence and energies of those who are debased; and beyond that, the whole nation suffers in character and power.

In the *ignorance* which prevails, we have another feature of our social debasement. Although witchcraft and charms may no longer be practised among us, still in the fanaticism of the Latter-Day Saints, trades' strikes, popular tumults, and low tastes, we have melancholy evidence of the deep debasement of a large proportion of the population. Study the personal character of the poorer classes, and you will find that barbarism still holds a place among us. If they have religious opinions at all, it is either cold infidelity or ghostly superstition. If they conform to law, they do not respect it. Those above them, they regard with undisguised jealousy. Inquire as to their intellectual attainments, and how sad the result! If Providence ever discovered to any people the yawning gulf of destruction, and warned them to beware, it is now discovering to us the dark gulf of popular ignorance. To make room for superstition and infidelity, tyranny and anarchy, we have but to permit the progress of social debasement, which hastens to its consummation.

We hear much in these days of a system of national education; and it has been estimated by Sir James Kay Shuttleworth, Bart., that two millions sterling per annum would be sufficient to provide education for all the children at present destitute of school instruction. Now, can any one fail to see that the cessation of our national intemperance



would more than supply the means necessary to provide all with a liberal education? While the working men of this country spend fifty millions yearly upon tobacco and intoxicating liquors, we do not despair of resources being yet found to meet the emergency. Take one or two facts in the way of illustration.

Mr. J. H. Raper, of Bolton, who is eminently qualified to give an opinion on the subject, having devoted many years to promoting the improvement of the working classes, by education, temperance, and other useful labours, says, "In Bolton there are 118 public-houses, and 225 beer-houses, many of them open by night as well as day. About £140,000 per annum is spent in Bolton in intoxicating drinks, and not less than £100,000 of this is received from the working-classes. We have seventy day-schools, and thirty Sunday-schools: twenty-one of the day-schools are public, with about 4,000 scholars, from whom about £2,400 in pence is received per annum,—a sum not larger than is received from the operative classes during the same period at one single music-saloon in the town, the admission fee to which is returned in liquor, just enough to whet the appetite for more." As to the large number of children who, though of sufficient age, are not sent to school, he says, "They are not hindered on account of the school charge, which is but twopence or threepence at the best public schools, but chiefly through the indifference and callousness of their parents, induced mostly by habits of using intoxicating liquors. Our agent of the mission to the working classes has given us an illustration which he has just been furnished with. He visited two houses adjoining each other, each having a father and mother, and six children. In the one, all are workers down to the youngest, about eight years old, who was winding bobbins. The total receipts of the family are not a farthing less than *three pounds* weekly; and yet none attend either day or Sunday-school, *for want of suitable clothing*. The house is dirty and uncomfortable. The pawnshop is regularly visited. The solution is found in the fact, that the father frequents the public-house, and has become a drunkard. The adjoining house is striking as to cleanliness and comfort, and three children attend a day-school, and all

go to a Sunday-school; yet the income is but *eighteen shillings* a week. The solution here is, the father and mother, and whole family, are teetotalers."

Benjamin Wilson, Esq., Mirfield, Yorkshire, says, "In this village we have thirty-four drinking places, and twenty-seven maltings. We have seven leading schools, besides small or dame-schools; and I should say that not more than £400 per annum is paid to them by the working classes, while from £4,000 to £5,000 per annum is spent in strong drink. This is a deplorable state of things, and one that requires every aid to endeavour to counteract."

Mr. William Jowett, accountant, Morriston, by Swansea, says, "We have here iron and tin-plate works, copper-smelting, chemical works, and coal pits. We have about thirty public-houses and beer-shops. We have no real gentry resident in the place—it is emphatically a workman's village. I am accountant at the tin-works, where we employ about 300 hands. We have paid, during the last forty-eight weeks, £11,625, which gives an average of £242, weekly, or an average of 16s., weekly, to the 300 workers, more than one-third being girls and boys. Now, to my knowledge, those who earn the most have but little to show, either in household comforts or clothing. One man earns £2 10s. every week, and his boy with him, about eleven years old, 5s. He drinks very hard, but has no thoughts of education for his boy or several girls at home, such as it is. Another earns £2 14s. a week, and his son 6s.; his children are sent to school occasionally; there is bad management at home, and he has rarely got a penny. Another has been receiving from 25s. to 30s., weekly, for upwards of six years; he has three sons in the works; the two youngest have had no schooling, their wages being of more consideration. During the past year he has received £200 in wages."

"Having," says Mr. W. Grimmond, of the Edinburgh Industrial School, "looked carefully over my register, as well as painfully observed in my daily journals, I now give you the melancholy fact, that had it not been for habits of intemperance, *no fewer than 85 per cent. of the children* under my care might never have required either to beg for their bread or to attend ragged-schools."

Can anything be more obvious, then, than the hostile influence of intemperance to the cause of education? We talk of a national system of education. Why, the country has already got it. The tap-room is the state school-house, and the publican is the state teacher. And we ask, What could a national system of education avail in the present condition of our population? How can even the elements of education be acquired in the face of drinking-customs and dram-shops? The want is not teachers and school-houses. The existing supply more than meets the demand. The want is, the ability and inclination of the parents. Intemperance destroys both. Innumerable instances might be adduced, of parents removing their children from school, and sending them to work for the sake of their paltry earnings, while spending at the public-house double the amount. Mr. Symon tells us of a lady, who, finding that a promising girl had been removed from school, and sent to work for 2s. 6d. a-week, went to the parents to expostulate with them, and was told by the father that he could not afford to spare the girl's wages, and this he said whilst pouring rum into his tea. Although education were as abundant and free as the air we breathe, a dissipated parent would not avail himself of it.

We here enter our protest against the tendency to make our industrial classes, a population of paupers. Our conviction is, that were they relieved of the depressing influence of intemperance, they would have both the will and the ability to educate their children, independent of all charitable or state aid. No people on the face of the earth, we hold, are more capable of moral and intellectual progress, and when relieved from depressing causes, there are none more ready to avail themselves of the means necessary to its promotion. Great Britain with her colonies is the most extraordinary phenomenon ever exhibited to the civilised world. Here is an island, insignificant in extent, and whose variable climate and ungenial soil, whose barbarous natives and ghostly superstitions, seemed to doom it for ever to obscurity and weakness, extending her conquests to the ends of the earth, and giving laws, language, commerce, liberty, and religion to nations hitherto sunk in savage barbarism. Her proudest boast is



not, that the sun never sets upon her dominions, but that after generations of lavish expenditure she goes forth in quest of new objects of beneficence, and fresh fields of conquest. Would we then maintain the supremacy of England? Would we preserve her as the asylum of the oppressed, the stronghold of liberty, the umpire in every question affecting the welfare of the race, the source of light to the world? If so, we must elevate that which is debased, and give a loftier prominence to all that is noble.

Now, what we maintain is, that to the accomplishment of this, we have but to give freedom to the mind by removing whatever blinds its perception, damps its ardour, or dwarfs its powers. By the introduction of cheap literature, the wealth of the intellectual world has been thrown open to the poorest; by the introduction of the penny-postage, a motive has not only been presented to acquire the elements of education, but a means has been afforded for the cultivation of the best dispositions of the heart; and now it is only necessary to remove this incubus which holds the national intellect in bondage, in order to the completion of our intellectual emancipation. Listen to the impassioned strains that are even now uttered by the once passive sons of toil, and ignorance, and oppression:—

“What! shall the immortal sons of God  
Be senseless, as the untrodden clod,  
And darker than the tomb?  
No! by the mind of man!  
By the swart artizan!  
By God, our Sire!  
Our souls have holy light within,  
And every form of grief and sin  
Shall see and feel its fire.  
By earth, and hell, and heaven!  
‘The shroud of souls is riven;  
Mind, mind alone,  
Is light, and hope, and life, and power.  
Earth’s deepest night, from this blest hour,  
The night of mind, is gone.” \*

\* Elliot, the English Corn-law Rhymor.

## CHAPTER IV.

## Social Debasement.

(Continued.)

OUR social debasement is further apparent in the kind of *recreation* sought by the mass of work-people. Reflect upon the gross indulgences invariably attendant upon our country fairs and horse-races; the frequent perversion of what are called "pleasure excursions;" the brutalities which sometimes disgrace our parliamentary elections; the barbarism with which Christmas is celebrated in England, and New-Year's Day in Scotland; and the proof will be complete that debasement is a prominent national characteristic. On no occasion is our debasement more apparent than when the community is thrown free from the ordinary restraints of labour. To proclaim a general holiday is to afford the opportunity for general dissipation. It is a most humiliating fact that the great body of our people have no idea of recreation or enjoyment, but such as they find in drunkenness. During the last thirty years, in consequence of the introduction of steam-boats and railroads, facilities have been afforded to our hard-working artisans for excursions for pleasure, which were formerly enjoyed exclusively by those in better worldly circumstances. But much is it to be deplored, that even these are occasions of most flagrant dissipation. Cheap pleasure trips, it has been said, but for whisky, might be a great boon to our working-classes. They might be a source of elevating and purifying influence to thousands, who would return gladdened and refreshed to their labour, from witnessing Nature in her varied moods of placid beauty, far-stretching desolation, or wild and terrific grandeur. Nor are our railway "pleasure-trips" a whit more rational. "Did you ever see a return excursion-train?" asks Mr. Gough. "I went one Sabbath evening, in the summer of 1854, for the purpose of seeing a company of men and women returning from 'rational recreation'—and such a sight it was! There you would see a man with his hat brought down over his eyes, and a thorn

stiek under his arm that he had cut from the hedges, tottering along in a most pitiable state; then you would see a woman with a child fastened upon her back with a shawl, and two or three more little ones coming along after her, crying, and dirty, and miserable. I never saw a set of men returning from twelve hours' hard labour that looked as jaded, as dispirited, and as miserable as that whole excursion party."

In the *amusements* of the people, their debasement is equally apparent. That man was made for enjoyment we are heretieal enough to believe. Laughter, we hold, is no more sinful than are tears. Can I believe that the mirthfulness of childhood is a proof of its depravity, or that the excitement consequent upon witnessing the grotesque or ludicrous is a libel upon the dignity of manhood? The human soul is an instrument of many strings; and to keep it in tune, they must all be played upon:—

"That pleasures, or what such we call,  
Are hurtful, is a truth confess'd by all:  
And some, that seem to threaten virtue less,  
Still hurtful in th' abuse, or by th' excess.

Is man then only for his torment placed  
The centre of delights he may not taste?  
Like fabled Tantalus, condemn'd to hear  
The precious stream still purling in his ear,  
Lip-deep in what he longs for, and yet curst  
With prohibition, and perpetual thirst?  
No, wrangler—destitute of shame and sense—  
The precept that enjoins him abstinence  
Forbids him none but the licentious joy,  
Whose fruit, though fair, tempts only to destroy."

—*Cowper.*

Most cordially do I respond to the sentiment, that "when ever amusement is sought, it is in the society of our brethren; and whenever it is found, it is in our sympathy with the happiness of those around us. It bespeaks the disposition of benevolence, and it creates it." \*

But what are the amusements to which many betake themselves? Turning from the numerous and various sources of pleasure which God has so abundantly provided, they find their enjoyment, in the hours of relaxation, in horse-racing, and its accompanying brutalities—as if the improvement of horses were to be purchased by the demoralisation

\* Alison.

of men; or in the theatre—as if morals were to be learned from the lips generally of the most immoral; or in gambling over a dice-box, or listening to immoral songs in a licensed singing-saloon.

There is good sense, as well as good poetry, in these well-known lines of the author of “The Task:”—

“Whom call ye gay? That honour has been long  
The boast of mere pretenders to the name.  
The innocent are gay—  
But save me from the gaiety of those  
Whose headaches nail them to a noonday bed;  
And save me, too, from theirs whose haggard eyes  
Flash desperation, and betray their pangs  
For property stripp’d off by cruel chance;  
From gaiety that fills the bones with pain,  
The mouth with blasphemy, the heart with woe.”

Then our *dissipation* itself forms a striking feature of our debasement. What more pitiable spectacle than a drunkard? Look at him with his bleared eye, meaningless face, ragged and dirty clothing, staggering along, lying in the gutter, or holding on by a lamp-post. And this is a man—a man made in the image of God—a man destined for an immortal life and the companionship of angels, voluntarily divested of all the attributes of a man. “When a man is intoxicated, we say that he is as drunk as a beast. Any person ignorant of the real character of the lower animals would naturally expect from such a mode of speech to see the spirit-cellars, tap-rooms, and taverns crowded with all manner of beasts and creeping things; and instead of the sounds that usually salute our ears from those resorts of the drunkard, what sights might we not look for on our streets: drunken horses at full gallop, frightening people from their propriety; drunken dogs snapping and snarling at every passenger, and forgetting that they are but dogs; cats leaving the retirement of domestic quiet, and after indulging in liquor, easting out with other quadrupeds and caterwauling on the streets in despite of the police act. Now, the expressions of which I complain are incorrect, improper, and injurious; and if the beasts had the power and the privilege of calling to account in the Court of Session those who thus traduce and malign their moral character, I have no doubt that damages to a very large amount would be awarded them by an impartial jury. In the meantime,

and until this is done, in the name of all the beasts in air, earth, and sea—finned, four-footed, and feathered—reptiles, insects, and eels, and in the name of downright dealing and even-handed equity, I protest against the continuance of the term any longer in the English tongue. It is a gross libel, a foul calumny, an arbitrary and tyrannical use of the faculty of speech, thus to vilify, and slander, and backbite the whole brute creation, by coupling their very name and nature with a habit which they disown, and repudiate, and detest.\*

How sad the thought that men and women, lost to all sense of self-respect and outward decency, should be found intoxicated on the public streets! We know no more striking proof of deterioration, which the general moral sentiment of the community has undergone in consequence of intemperance, than the fact that we can look on the spectacle without a blush, and that we do not turn aside from it as we would from the grossest indecency. It is related of Prince Lee Boo, that on board ship when on his way to this country he saw for the first time a man drunk. He thought that he was mad, and so disgusted was he when the cause was explained to him, that no amount of persuasion could afterwards induce him even to taste wine. And yet drunkenness is to be witnessed every day on our public streets. According to Mr. Hume's parliamentary returns, there are taken to the police office of London drunk every year 30,421 persons, to that of Liverpool 18,522, to that of Glasgow 14,870. What a contrast we thus present to many of the continental nations! Dr. Guthrie informs us that during a seven weeks' tour on the continent he saw but three men drunk. What said the late Mr. Kettle, of Glasgow?—"During a few weeks' tour on the continent, and dining almost every day in large companies, we never saw brandy on the table, nor any one sitting to drink after the eating was over. The consequence was, that during all that time, and passing over many hundreds of miles, we saw only one man that we could call drunk, and very few that we could suspect of being in any degree under the influence of liquor."

An English traveller who has just reached home, after a journey through the United States, from New York to

\* The late Robert Kettle, Esq.



the far West, says:—“He had not time to make very minute inquiries and investigations into the state of the temperance cause or the working of the Maine Law; but in a journey of 7,000 or 8,000 miles he had not seen two drunken men, and there was an entire absence of those glaring temptations to drink, which English gin-shops present at the corners of principal streets in large cities and towns. In the large and magnificent hotels, it was customary for several hundreds to sit down to dinner, with nothing stronger to drink than water, of which liquid there was everywhere a plentiful supply; even in railway-cars a boy would come round every half-hour with a can of water and a tumbler.”

But amid much that is fitted to depress, there is not a little to excite hope. It is both a melancholy and encouraging consideration, that those whose debasement we deplore might attain the highest degree of intellectual enjoyment and social influence. Their debasement is not because their faculties are of an inferior order; nor are they of necessity excluded from personal elegance or domestic comfort and felicity. Through the introduction of machinery, the increase of wages, and the reduction in the price of provisions, a workman's family may appear as richly clad as was the merchant's of the bygone century; and even were elegance unapproachable, we might urge that the sweetness and charm of home depend more upon kindly affections and enlightened understandings, than upon carpeted floors, luxurious couches, and gilded ceilings. “A cottage,” it has been well said, “will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as will stock a palace.” There are books for the season of blazing hearths, and there is creation, in all her majesty and loveliness, inviting our fellowship in the season of flower and song. Nature is a vast repository of manly enjoyments:—

“Oh! how canst thou renounce the boundless store  
Of charms which Nature to her votary yields?  
The warbling woodland, the resounding shore,  
The pomp of groves, and garniture of fields;  
All that the genial rays of morning gilds,  
And all that echoes to the song of even;

All that the mountain's sheltering bosom shields,  
 And all the dread magnificence of heaven;  
 Oh! how canst thou renounce, and hope to be forgiven? \*

It was the possession of this taste for natural beauties that enabled the Grecian bard, amid the shipwreck of his fortune, to exclaim, in noble independence, "I have lost nothing."

To amusements of the right sort we have no objection. Well did the ancient Greeks and Romans know their power; nor is the Emperor of the French unacquainted with their efficacy. Doubtless there is a wide circle within which this propensity of our nature may be gratified without detriment to good morals. The fact is beginning to be recognised. A more generous spirit now possesses the mind of public men, and places from which the great body of the people were formerly excluded are freely thrown open. Public parks are being everywhere provided, manly exercises are being encouraged, hours of labour are being abridged, and there are museums, and libraries, and picture-galleries open to the poorest, and there is the pleasure of a healthy body, fearfully and wonderfully made; and the pleasure of doing good to others; and the crowning felicity of peace with God, through our Lord Jesus Christ. What more than this is necessary to the greatest respectability and happiness, and to whom is it denied? We hail all these, as the dawn of a better and a brighter day for our toiling artizans. No country on earth, we hold, possesses equal means of social elevation; and we predict for it, when freed from the debasing influence of intemperance, a career of improvement such as no land ever yet presented.

The social elevation of the people is the great question of the day. In this there is the dawn of hope for our country. How few have thought of human woes, with kindness and consideration! Cities have arisen, adorned with every embellishment, which wealth and architectural skill could confer. Teeming crowds have thronged their streets. Here have congregated the rich, to embark their capital, and the poor to find a livelihood. But in all this, how much has there been of selfishness, and how little of beneficence! Thousands have come and gone, every one of whom was susceptible of all the hopes and fears, joys and sorrows, aspirations and

\* Beattie's "Minstrel."

achievements that belong to humanity; and yet they have passed away, uncared for, and unsaved. The foulest ignorance has debased them, the foulest wrongs have crushed them, the foulest evils have destroyed them; but only at the interval of distant ages has a voice been lifted up, powerful enough to proclaim their debasement, and an arm outstretched mighty enough to raise the fallen. Learned men have discoursed of high themes to the favoured few admitted to their presence; but there were none to go down to the homes, and speak to the hearts of the people. For ignorance they had no wisdom, and for oppression no scorn. The spirit which Christianity inspires, but which lay slumbering beneath the dark night of the middle ages, has again been roused. In the development of the missionary enterprise, in the emancipation of our coloured brethren, in the promotion of the temperance cause, and in those various Christian and benevolent societies which have been originated during the last fifty years, we discover the earnest and pledge of man's redemption. Unheeded, unpitied, wretchedness has been sounded to its depths, and repulsive though it be, it has been brought forth to the light of day, and as each new deformity has been disclosed, there has gathered around it a band of noble spirits, who, in the calm might of heavenly beneficence, have resolved never to abandon their efforts till the debased have been advanced to the place destined for men.

Viewing the cause of the debased as thus hopeful, we hail the adoption of every measure which aims at their elevation. We hail the issue of a cheap and improving literature, the shortening of the hours of labour, the erection of better dwellings for the operative classes, the opening of parks for their recreation, the multiplying of mechanics' institutions, and the establishment of friendly societies and savings' banks, together with an increase of the means of secular and religious education. Between all good causes there is a congruity and adaptation; and it is just because "the head cannot say to the feet, I have no need of you," that we present our cause as the ally of every benevolent and Christian movement. There is not one of them that can gain its end apart from the promotion of general sobriety. What although books are cheap, and the time for reading and recreation is abundant, if time



and money are spent in drinking? Give a dissipated people the best dwellings in the city, and a month will convert them into splendid abominations. And what although education were as cheap as the air? Those who drink will permit their children to grow up in ignorance. Nor will friendly societies and savings' banks be of much use to those who find the pittance which the publican has spared them barely sufficient to discharge the grocer's bill, and relieve the Sunday coat from the pawn. We demand not, then, the cessation of a single benevolent movement; we look with no jealous eye upon the efforts of fellow-benefactors. If they be sowers of the seed, we claim to ourselves the office of drainers of the soil. If others would polish the gem, and render it resplendent for the Redeemer's diadem, we shall content ourselves with going down into the pit, and, bringing it up, cheerfully pass it to their hands. The cases of reformation and social elevation are numerous with which our efforts have been rewarded. There is not a village or town in the empire—where our principles have been earnestly advocated, and wise measures adequately supported—but there are to be found trophies to our cause. Perhaps you have heard of the pillars of Hercules. Having swept along a dangerous current, between frowning rocks, your peril and fear are more than rewarded on reaching the Mediterranean Sea, skirted with its rich and fertile shores, and studded with its beautiful and populous islands. Now, this is figurative of the feelings we experience, and the reward we anticipate. There are to us other causes more congenial than that one with which we are identified. It is from no love of controversy, from no delight amid the excitement of opposing currents and frowning interests, that we are so often found on the temperance platform, but for the sake of the good which its success must achieve. We fix our eye upon the social elevation of the people, upon the greatly-advanced piety of the church, on a universal diffusion of the gospel, none of which can be attained so long as intemperance prevails; and in the prospect of these, we find the stimulus to labour for its suppression, assured that, as the temperance cause gains ground, every movement fitted to elevate the people gains corresponding strength.

## CHAPTER V.

*The Church and Sabbath Observance.*

As there is no power for good so mighty as that wielded by the church, and as there are no interests so powerfully assailed by intemperance as that of religion, we address, with peculiar hopefulness, the professed people of God.

First, reflect upon the pernicious influence of intemperance upon the church itself.

That the church needs revival, is lamentably apparent. What would she be, did she but live up to her privileges! With the love of God in her heart, and the smile of heaven on her brow, she would be adequate to any achievement. But how little is there of the presence of God felt! How few her accessions from the world! how numerous the instances of backsliding within her pale! Now, surely there must be a cause. The promises are still true—the Spirit is still able—the Saviour is still willing. It might be rash to affirm that intemperance is the sole cause of the low state of piety in the British churches; but this is evident, that if the cause be honestly sought for, the drinking system will be found on the very threshold of the inquiry; and the conviction can scarcely fail of being produced, that so long as it continues, the expectation of revival is hopeless.

In support of this opinion, let us mark *its influence on personal religion.*

All will admit that the immoderate use of liquor is injurious to piety, but we conceive it to be equally true that what is termed moderate indulgence is prejudicial in its effects. Are the feelings which moderate indulgence excites, the companionships which it begets, and the practices to which it often leads, favourable to the growth of grace in the soul? Is the dove-like Spirit, who delights to dwell with the pure and holy, likely to visit oft that heart which is habitually lighted up with strange fire? Does conversation generally take a profitable direction when the deceiver is circulating? Is it not the fact, that, when the social board is signalised by

drinking, however moderately, that words are sometimes uttered, and feelings excited, worthy of a blush? We by no means assert that such is invariably the character of professedly Christian sociality, but the occurrence of such occasions is sufficiently frequent to grieve good men, and, what is more serious, grieve the Spirit of God. Would prayer be a graceful accompaniment of such enjoyments? There was a memorable and melancholy lesson in the answer of a church office-bearer, when asked if he had observed family-worship after returning from a party at which liquor had been freely used. "It is a rule with me," said he, "never to engage in any religious duty after I have been drinking." And what minister can estimate the barrier which the moderate indulgence of his people presents to the success of the Lord's work in the midst of them? The Saturday night's visit to the public-house, and the Sabbath mid-day dram, do not a little blunt the understanding and deaden the affections, and beget that drowsiness so much at variance with a profitable hearing of the word. Now, who can doubt that an entire and universal cessation from drinking in the churches of this country would be followed by most blessed results? Were those of their membership, who have already become abstainers, to testify as to the effects of their abstinence, doubtless our hearts would be cheered by many a statement of soul prosperity. And is it not the Christian's duty to abstain? "Were you to find," says Toplady, "that even the crossing of a straw was conducive to bring a cloud upon your soul, and obstruct your fellowship with God, it would be as much your duty to abstain from crossing that straw as if 'Thou shalt not cross a straw,' was one of the ten commandments."

But *drunkenness* is in the church. Drunkenness is a charge which no Christian society can deny. Let but a holy jealousy be awakened, and a faithful superintendence be exercised, and few are the congregations that will be able to congratulate themselves upon the result. There are lost to the church every year, through this single cause, nearly as many, we have reason to believe, as all our missionaries on the foreign field are the means of gathering into it. If the church's office-bearers can witness this wholesale defection,

and remain inactive, certainly they do not "watch for souls as they that must give account." Let but a single believer in some far off island of the sea "resist unto blood," and his dying moan floats on the breeze until, in the remotest dwelling in Christendom, the sympathetic chord of our nature has vibrated; but let Satan enter the church, and by means of strong drink beguile thousands of souls from the influence of the gospel, and no sorrow is expressed, no means of defence are adopted. When he again returns to do his deadly work, the access is so easy, and his yearly increased demand so uncomplainingly yielded up, as to convince the prevalence in the church of a most sinful indifference. What minister, with eyes about him to see, and ears about him to hear, does not know that the drinking practices which he is countenancing by his example, are doing more to cover all his efforts with failure than all other hostile causes combined?

The effect of drinking practices upon the *ministry* itself is most deplorable. What says the Rev. J. A. James, in his work, "The Church in Earnest"?—"More ministers are degraded by this than by any other habit." What said the late Rev. William Jay, of Bath?—"That in one month not less than seven dissenting ministers came under his notice, who were suspended through intoxicating liquors. At a late meeting of the General Assembly of the Church of Scotland, six ministers were deposed from their office for the sin of drunkenness; and since that time more than one Presbytery has been engaged with new cases. The Rev. Dr. Johnston, of Limckilns, lately declared, at a public meeting held in Edinburgh, that of the sixty preachers of the gospel along with whom he had commenced his ministry, he could number thirteen who had fallen victims to intemperance.

What an amount of sin, and wretchedness, and evil influence do such facts comprehend! To say nothing of the personal guilt of these men, who can tell how many of the simple have been ensnared, how many of the ungodly have scoffed, and how many of the friends of the Redeemer have wept in consequence of their conduct! From every instance of indulgence, and from the general conduct of each, a harvest of evil has been sown, which will be gathered up and sown again; sown and gathered not merely in the world,

but sown and gathered within the church, down through many generations. And who made these men drunkards? Where did men of education and refinement acquire the tippler's appetite? Not surely in the haunts of the common herd. No; but at the elegantly furnished tables of moderate indulgence. Pernicious customs seduced them; and then their betrayers drove them forth, bereft of all that dignifies our nature. Here, then, is sin, with which the church is chargeable: sin committed by her members, and sin countenanced by her practices. What shall she shrink from, adequate to efface the stain? Entire and universal abstinence is the only remedy; and how shall we characterise the spirit which hesitates to avert a repetition of such evils by a means so simple? Can piety, in a world of so many allurements, have too many safeguards? If, then, total abstinence will place us beyond one class of temptations, more fatal to piety than any other, are we not bound to adopt it?

But take another view of the case. How are we to reclaim the fallen but by the principle of abstinence? It is now generally admitted that there is no remedy for drunkenness but total abstinence. Are ministers and sessions, then, to hand their fallen brethren over to the total abstinence society, as being much better adapted to the work of reformation than the church herself? Is not the effect of this, first of all, to dishonour the church, by ascribing to her instrumentality weakness; and, in the second place, to brand the fallen one, and virtually exclude him from the social intercourse of his brethren? If drinking practices form a part of Christian social fraternity, then it is no place for him. How much more becoming the position which Christian men and the Christian church as a whole would occupy, were they, instead of saying, "Go, join the abstinence society, and get good," able to say, "Come with us, and we will do thee good!"

*The amount of money* expended by the church upon intoxicating liquors calls for serious consideration. Money is a means of doing good, and if we misapply any portion of it, we act unfaithfully by our stewardship. It may be all very true that we can meet the calls for aid by the apology, "We have nothing, or we have but little." This may be alleged, and no lie told. But might we not have more? He



that had one talent was just as responsible as he who had five. The members of our churches are, to a great extent, of those classes who have not been intrusted with this world's wealth, and hence the greater need for economy. Many a workman expends more on a single visit to the tavern than he contributes the whole year round for missions; and many will expend upon liquor, for a single entertainment, more than a whole year's contributions to the same object. What are the United Presbyterian Church's £33,000 yearly for extending the gospel, when she spends, according to the opinion of a late moderator of her synod, six times as much upon intoxicating liquors? And what are the thousands contributed by the Free Church to all her religious schemes, while she too bears her full proportion of the charges for upholding our national intemperance, and gratifying an appetite of which every Christian ought to be ashamed? What are the £35,000 contributed by the Presbyterians of Ireland to the cause of religion, compared with their £500,000 spent yearly upon intoxicating drinks and tobacco? That is to say, for every shilling the church gives to Christ, she gives fourteen to Bacchus. Is it creditable to us that seventy millions are spent annually among us in beer, wine, spirits, and tobacco, and barely a million is raised by all sections of the church to spread the gospel among six hundred millions of our perishing fellow-creatures?

But let us now look at this question in relation to Sabbath desecration.

We rejoice in all that has been done to promote the better observance of the Sabbath. A Sabbath, bereft of its holy character, and devoted to purposes of frivolity and crime, can be nothing but a curse to a community. Better have no Sabbath at all than a day thus occupied. Facts, then, most clearly prove, that the tendency of intemperance is to rob us of this our most precious of Christian privileges. Happily, through the operation of the New Public Houses' Act, a blessed change in the better observance of the Sabbath has already been brought about. Can we ever forget the fact, that previous to this measure coming into operation, upwards of 40,000 visits were paid on a single Sabbath to the open dram-shops of Edinburgh?

But no amount of mere figures can convey an adequate idea of this monstrous system of unblushing iniquity. There might have been seen the hoary-headed hobbling wretch, palsied in every member, and seemingly destitute of all joy but what the delirium of alcohol gave him; the hard-wrought artizan, bartering the reward of his toil for the deadliest foe of soul and body, and following in his train the evil partner of his debasement, who, but for drink, might have been the ornament of her sex. There, too, might have been seen going and coming long dreary trains of bloated, haggard, ragged, wretched beings, men and women, whom whisky and ale had deceived, and robbed, and ruined, and lingering but a few days more beneath the curse of their destroyer. Young apprentice lads, too, might have been seen treading on the heels of their older shopmates, prompted by the imaginary manliness of their conduct, and proficient in the art of dissipation, and all its horrid accompaniments of blasphemy, lewdness, and vulgarity, ere they had mastered their handicraft; young women, too, clad in their Sunday attire and with Bibles in their hands, hesitating and blushing on the threshold of these dens of infamy, ere they yielded to the allurements which have so often proved fatal to female virtue; even boys and girls might have been seen crowding in to buy drink for their parents, or entering, and, with all the airs of premature dissipation, ordering drink for themselves; while ever and anon, as this soul-murdering process proceeded, the monotony was broken by some explosion of the passions which drink had inflamed.

Happily, we are describing what a Scottish metropolitan Sabbath was, not what it is. Need I tell you what Forbes Mackenzie's Act has done in promoting the outward decency of the day of rest? Every Scotsman can judge upon this point for himself. Our police returns show a marvellous change for the better. And yet the publicans are leagueing together, and under the plea of grievance, seeking to influence Parliament to restore to them the liberty of converting the Sabbath into a curse for their mean and selfish ends.

But, apart from this view of the subject, we assert that every friend of the Sabbath is bound to become a total

abstainer. First of all, you will observe that malt liquor *i.e.*, whisky, beer, porter, or ale, are the product of Sabbath desecration. Malt occupies eight days in preparing, so that not a bushel of it can be produced without the sanctity of the Sabbath being broken. Let the friends of the Sabbath remember, that every glass of malt liquor used at their table, is liquor in the preparation of which the Sabbath has been desecrated. Although not *Sabbath-bought* it is *Sabbath-made* liquor. If the maker sins in its manufacture, can the drinker be sinless in its use? From this conclusion there is no escape by the plea, that the making of liquor is a work of necessity and merey; for the first medical men in the kingdom have testified, that our health would be better, and our minds stronger, did we never touch intoxicating liquor of any kind. Suppose you were on your way to the house of God, and you met any of the hundred thousand men who are engaged in making liquor, going in their working-dress to the malt-kiln, the brew-house, or distillery, and you should tell them the sin of working on the Lord's-day, and they should tell you in return that malt liquor cannot be made without Sabbath desecration, could you afterwards feel comfortable in drinking the liquor which keeps the maker of it from the worship of God on that day, specially set apart for the purpose? Even moderate drinking and Sabbath desecration are inseparably connected. As long as there is moderate drinking there will be excessive drinking, and the excessive drinker will always be a Sabbath-breaker. The Bible-reading, God-fearing, Sabbath-loving part of the community have the putting down of the drinking system in their own hands. Let but such discountenance drinking customs and banish strong drink from their dwellings, and intemperance, as a national evil, has received its death-blow. Intemperance is sustained by the drinking customs of the country; and these customs are sustained by respectable people. Let but public sentiment, then, be unequivocal in their condemnation, and the work is done. And with the abolition of drinking customs, the greatest obstacle to the universal diffusion of the gospel is removed, and the mind of the community left free for the formation of those religious habits in which the Sabbath is alone to find its chief safeguard.

## CHAPTER VI.

*Intemperance and Home Missions.*

"CITY missions are a failure," said a friend to us the other day, "and to continue their operations apart from direct efforts for the suppression of drunkenness is a farce." Now, as we know something of the condition of our unchristianised poor, we could not altogether deny the charge, melancholy and startling though it be. Thousands of pounds are being expended every year in the large cities and towns of Scotland in well-meant efforts to carry the gospel to the perishing at our own doors; hundreds of devoted men are braving the pestilence, and all the sickening horrors which present themselves in the haunts of dissipation, irreligion, and vice; and hundreds more of the best men in our churches are sitting upon committees and collecting funds, and listening month after month to the same detail of indifference, debasement, and hopeless death-beds. If it be thought we over-colour, then we ask, Where are the families that our home missionaries have brought under the influence of the gospel? What minister, as he casts his eye along his well-filled pews, is gladdened by the sight of back-close reprobates among the frequenters of the sanctuary? Of all who wait upon the pastors of our churches from month to month, how many trace their awakening to the visits of the missionary? That our home agency has done great good, we gladly admit; but the good accomplished is not yet discernible upon the surface of society, nor is it a tithe of what might have been done, but for the formidable obstacles which the drinking habits of the people everywhere present to all evangelical efforts in their behalf. Were the dram-shop and its consequent evils abolished, £5 given to our tract, Bible, or home mission societies, would, we are persuaded, do more for the souls of the perishing than £50 will accomplish while the present state of things continues.

It has been well said by Mr. Smith, the excellent governor of the Edinburgh prison, "Build a church and penitentiary



in every street, with all the means and appliances on the side of religion and virtue, and allow a dram-shop to be opened every second or third door, with all its means and appliances towards vice and crime, and the result will be that, seconded by the inherent depravity of our nature, criminals of all sorts will be produced much faster than they can be reclaimed." What said Mr. Vanderkiste, the author of "A Six Years' Mission among the Dens of London"?—"We may build churches and chapels, and multiply schools; but until the drunken habits of the lower orders are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament, and the tap-room their school-room for evening classes, how can we adequately act upon them for the conversion of their souls?" An able and devoted missionary, labouring in a district comprehending three hundred families and thirty dram-shops—that is, one dram-shop to every ten families—says in a letter to the writer: "From more than two and a-half years' experience in missionary work, I feel convinced that until the church use all her influence for the entire removal of the drink traffic, she is doing little better than wasting money in supporting me as a missionary." In this same town, a certain congregation has provided a church and school, and two devoted missionaries, for one of the lowest districts, while a leading member of another congregation of the same denomination has fitted up in that same district, at the expense of several hundreds of pounds, a shop for the sale of liquors, which is capable of accommodating a greater number of persons than the mission chapel; nor is it necessary to say which of them is most numerously frequented. Now, in the face of facts like these, do we need to ask why home missions have hitherto proved a failure? A congregation in the same city, which employs an efficient agency in the same department of Christian well-doing, says, in its last report, "We have added an important auxiliary to our mission operations, by forming a total abstinence society for the district. It will be remembered how often we have had occasion to state that our greatest barrier in the prosecution of our work is the prevalence of drinking habits among the people. Another year's experience has afforded



additional distressing evidence of the truth of this." \* We honour the Glasgow City Mission for its frank acknowledgment in its last published report, that "drunkenness is one of the greatest obstacles to the spread of the gospel, and the city mission wears the most friendly aspect to the cause of total abstinence."

Even at the risk of being deemed heretical, we avow the opinion that there is a more intimate connection between the physical and religious condition of a people than many may be disposed to admit. Look, then, at the sanitary and social condition of our non-church-going population, and what do we discover? The supply of mere animal wants is their only concern. With abodes possessed of scarcely a single essential requisite of a human habitation, and such as many would not lodge their dogs in; with appetites for alcohol which bad ventilation and early training have originated; with minds destitute of mental discipline and resources, and a settled conviction of the impossibility of ever rising above the level of the common herd, they abandon themselves to hopeless sensualism. Whisky is their only relief. They may get food, but they must get whisky. Now, what can a missionary do among such a people? He finds the native depravity of the soul tenfold intensified, the conscience seared, the hope of improvement well-nigh extinct, everything that might ennoble, prostrate before a master appetite. He may expostulate, and warn, and instruct; and even where he for a little succeeds, another visit to the dram-shop, and all impressions are effaced. A striking instance of this lately occurred. In a district with which the writer is acquainted, an attempt was made, by extra means, to rouse its inhabitants to a sense of their spiritual condition. Crowded meetings were held night after night, and a most hopeful spirit of inquiry pervaded the locality. No sooner had the effort terminated, than the district was flooded with a perfect deluge of whisky, and on investigation being made, many acknowledged that to drown their convictions they betook themselves to drinking. Now, is it not as obvious as facts can make it, that but for the drinking habits of this people, and the faci-

\* Third report of the United Presbyterian Church Missionary Society, New-ington, Edinburgh, 1852.

litics afforded by the dram-shops for their indulgence, a blessed harvest of souls might have been gathered?

That God can carry on his work in the face of all obstacles, we are well aware; but he works by means, and as there is a state of mind peculiarly favourable to the reception of saving impressions, any means that will conduce to that state of mind is no disparagement to his grace. A mind under the influence of insanity, or the delirium of fever, or some debasing lust, is not in the state most likely to be impressed; why then wonder at the lack of success attending all our evangelical efforts in behalf of the irreligious portion of our population, when nine-tenths of them are in the very condition supposed?

But we can confirm our position by the results which have attended all temperance evangelical efforts. An array of facts present themselves which inspire us with hope. The writer laboured for many years in this field of Christian enterprise; and he is free to affirm, that he remembers no instance of apparent good being accomplished among the adult part of the population, except in alliance with an abandonment of drinking habits. The success of the Ragged Church in Aberdeen, under the pastoral care of Mr. Wilson, is a case in point. The district selected was one of the lowest imaginable. Well, how has the enterprise succeeded? "Truly gratifying have been the results. And what is the share claimed by the temperance cause in this most gratifying result? Surely ten men who join our temperance society on the Tuesday," says the report, "are much more likely to attend the preaching of the gospel, and get 'the good seed' sown in their minds to profit on the Sunday, than ten collected on that day whose minds have been stupified by drink. It is a social gain, the reclamation of the drunkard; but our constant aim is to get him into a fruit-bearing state, and this, we believe, has been, by God's blessing, to a far greater extent realised in the history of this mission than would have been the case without our temperance society."

Nor is the Aberdeen case, the only one of the kind that may be produced. In a late number of the *Missionary Record* of the United Presbyterian Church, it is stated, respecting the mission church in Glasgow under the pastoral

superintendence of the Rev. David M'Rae, "that four-fifths of the members were previously unconnected with any church, and, so far as known, all of them are abstainers from all intoxicating drinks." Now, we happen to know something of this district, and are assured by those who have taken an active interest in the mission, that the previous labours of the total abstinence society went far to prepare the people for giving Mr. M'Rae and his message a cordial welcome. An able and excellent minister of the gospel, who had watched over the mission from its commencement, was so struck with the influence of the temperance movement upon its success, that he was constrained to give it his adhesion. Such was his acknowledgment to the writer. Other facts of a kindred nature might be adduced. It is stated in the report of the Bible Society in Fayetteville, Ohio, that "thirty-five years ago they had thirty distilleries in their county and no churches, and that now they have thirty churches and no distillery." The venerable Mr. Burns, of Kilsyth, in speaking of the remarkable revival which took place there some years ago, has declared that it "was considerably helped by the introduction of the temperance principle into the parish." The Rev. Dr. Marsh, of Leamington, says—"In some striking instances, the total abstinence plan has led several from drunkenness, and brought them to the house of God." The Rev. Newman Hall, A.M., the minister of Surrey Chapel, London, says, respecting his former charge—"Several members of my church were plunged in the worst kind of infidelity—the infidelity of habitual profligacy—until grappled with by total abstinence. Having thus become sober, they are now also, through the grace of God, living a righteous and godly life."

Intemperance acts also in various ways prejudicially to the success of Sabbath schools. First of all, it *unfits the parents for appreciating the excellence and importance of religious instruction*. The man who cares not for his own soul, is not likely to care for the souls of his children. One of the most melancholy facts brought out by the Edinburgh survey of the dram-shops open on the Sabbath, in 1853, was that 7663 children were observed, on a single Sabbath, to enter these places, either for the purpose of drinking or obtain-

ing liquor for their parents. In the mother's arms, or by her side, they got a little drop, or on their way from the dram-shop to their wretched homes drunk a little by stealth. Now, although such scenes are no longer witnessed in Scotland on the Sabbath, it must not be forgotten that in England and Ireland the evil retains all its wonted liberty on this holy day. Nay, although the public-houses are shut in our own country on the Sabbath, they are open on the other days of the week; and in the homes of thousands of our industrial classes, practices are observed hostile to the spiritual welfare of both parents and children.

It is easily seen how, in the same way, the influence of home *counteracts the influence of the Sabbath school*. Home is, after all, the true school. The best of all education is acquired at the mother's knee. What is the influence of a teacher compared with the influence of a parent? What although the teacher explain to the child the New Testament, if the life of the parent contradict it? What although the teacher inculcate the duty of holy living, if the child be familiarised with ungodliness? What although the teacher warn the child of the sin of lying, swearing, or stealing, if the parent lie, and swear, and steal? What is there like intemperance for undermining the very foundations of morality? But what do facts prove respecting *the results of Sabbath-school teaching*? The Sunday School Teachers' Magazine for November, 1846, states, "that in a village school near London, out of 100 boys taken from the school register, 91 were known to be open drunkards." The publication of this fact led to a similar investigation in the town of Launceston, and the result was, that of 74 boys who had attended a Sabbath school, *forty* had become drunkards. Mr. Smith, the governor of the Edinburgh prison, in a letter just published, tells us, that out of 171 prisoners whose cases he had investigated, he learned that 121 of them had attended Sabbath schools. Mr. William Logan, when visiting the Glasgow Police-office on Sabbath the 11th April, 1847, met ten girls, six of whom had been Sabbath-school scholars. The Rev. Thomas Hutton, chaplain of Northampton gaol, stated, at the conference of ministers held at Manchester in June, 1857, that "more than half the prisoners now in



Northampton gaol have been five years and upwards at Sunday schools." What says Mr. John Cassels, in his interesting and able pamphlet on education?—"In consequence of communications from several zealous promoters of the Sunday-school system, expressive of their anxiety to ascertain what became of a large number of their senior pupils, male and female, after they left the schools, inquiries and examinations were instituted, and a circular was addressed to the chaplains of the principal prisons in England, Scotland, and Wales, and to the matrons of various penitentiaries, with the object of ascertaining if any of the inmates, and what proportion, had been pupils in Sunday schools. These inquiries were not instituted for the purpose of gratifying a morbid curiosity, far less from a wish to spy out and expose defects in a popular system, but with a sincere and honest desire to render that system, if possible, more abundantly beneficial. The answers returned were prompt and decided. It appeared that out of *ten thousand three hundred and sixty-one* inmates of the principal prisons and penitentiaries of our country, not fewer than *six thousand five hundred and seventy-two* previously received instruction in Sabbath schools. Then, the question naturally arose as to *the cause* of this; and, upon pursuing that inquiry, it was *almost uniformly* found that *that* which is the most prolific source of crime in this country, namely, *the use of intoxicating liquors*, was the cause, directly or indirectly, of so many Sabbath-school scholars becoming criminals." We say, then, to all Sabbath-school teachers, an agency is at work, the tendency of which is to counteract your most assiduous endeavours, and frustrate the designs of Heaven respecting your most precious charge. The destruction of that agency is within your power. By reversing your practice, your example, which is now promotive of the drinking customs, would be brought to bear upon their destruction; and with the destruction of our drinking customs, there would be removed a snare by which the brightest and the best of our country's hopes have been for centuries beguiled. To take this comprehensive view of your duty, and act this judicious part in behalf of the objects of your solicitude, is to impart to your office the dignity of which it is worthy, and render it subservient to the noble



ends for which it is designed. Why not form, in our Sabbath schools, juvenile temperance societies? Why not make total abstinence a branch of Sabbath-school tuition? Oh! the fear of some, that we teach in Sabbath schools anything but the gospel! We honour this jealousy, but it is not always enlightened. Do we not teach in our Sabbath schools the evil of lying, stealing, swearing? But does not the same gospel teach us that we are to live "soberly" as well as "godly," and that no drunkard shall inherit the kingdom of God? How can we be sure of living soberly, if we drink at all? or how can we protect ourselves and others from drunkenness but in the practice of total abstinence? Dr. John Campbell—no mean authority—writing on this very subject, has said, "It is impossible to express adequately our sense of the importance which attaches to the services of the Sunday-school teachers of England among the juvenile population; but incomparable, vast, immeasurable, religiously considered, as their services are, their value would be enhanced unutterably, *if the TEMPERANCE principle could be universally incorporated with their religious instruction.* And this is a consummation we think attainable."

Now, if it be the fact, as we think none will deny, that a district free from the practices of intemperance is in a better moral and physical condition for the reception of the gospel, why not make every sacrifice and employ every means that will bring our community into that condition that will hold out hope to our devoted town missionaries that their labours will not end in utter failure? To this the following things are essential:—

1st, Every home missionary must be an abstainer. The injunction is scarcely necessary, as the necessity of abstinence to success is so obvious to all who seek the religious improvement of the poor, that the instances are rare in which town missionaries are not zealous abstainers.

2d, Every means must be used to rid our community of dram-shops, and gain over the inhabitants of our mission districts to the temperance cause.

3d, The directors of our home-mission operations must henceforth throw all their influence into the scale, in favour of the temperance movement. Are they longer to tolerate

the failure of their efforts by a cause which they have the power to destroy? They must no longer countenance at their tables the practices, out of which grows this formidable barrier to missionary success, but, like men in earnest, go forth to the community with clean hands, declaring their determination to shrink from no sacrifice and spare no efforts, that "the gospel of Christ may have free course and be glorified."

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## CHAPTER VII.

### *Intemperance and Foreign Missions.*

INTEMPERANCE acts as a barrier, in a variety of ways, to the success of the gospel among the distant heathen. First of all, *it prejudices the heathen against receiving the gospel at our hands.* In their simplicity, they regard white men and Christians as one and the same. Mr. Perkins, a missionary in Persia, informs us that it is common for Mahomedans, on seeing one of their number drunk, to say, "That man has left Mahomed and gone over to Jesus." When the Ojibbeway Indians were lately in London, some pious men sought to convert them to Christianity. The reply of a chief was—"In four days we have given twenty dollars to hungry children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk. You talk about sending black coats among Indians: we think it would be better for your teachers all to stay at home, and go to work in your own streets, where all your good work is wanted." Mr. Ellis, formerly a missionary in the Sandwich Islands, informs us, that "a priestess once declared that the religion of the missionaries must be a bad religion, because rum had destroyed more natives in a few years than had ever been sacrificed to all their gods." The Rev. William Campbell, in his work on British India, tells us that the natives asked the missionaries, "Why do you come among us? why do you

not try to teach and reform your countrymen? Would you have us to adopt such a religion as yours, to abandon the system of our fathers, to become drunkards and blasphemers?" Do we not discover, in facts like these, an additional argument for the reformation of our own social habits? So long as the drinking system is upheld among us, there will be dissipated sailors conveying to the heathen vicious practices, and disgracing us in their eyes; unscrupulous traders furnishing them with the means of vicious indulgence, and even inconsiderate missionaries lending their example to the sanction of the evil.

Then, as among ourselves, *intemperance in other lands unfits the mind for receiving the gospel*. The obstacle which it presents to the progress of Christianity is feelingly deplored by many a devoted servant of the cross. One missionary, in speaking of the Friendly Islands, says—"It has spread its deadly influence far and wide, and presents an obstacle of no trifling importance to the extension of the gospel." Dr. Wilson of Bombay, along with several other Europeans, as well as native inhabitants of the Presidency, have felt it their duty to memorialise the Bombay Government on the spread of intemperance among the natives of Western India. They state, that "previous to the establishment of English rule, the Marathi country was inhabited by a comparatively temperate people; but, since then, intemperance has increased at an alarming rate, and is still rapidly spreading. Liquor shops are yearly being opened where formerly none existed; and intemperance threatens soon to number its victims in the smallest and most distant villages of the land."\* So deeply impressed are some missionaries with the pernicious influence of drinking habits upon the people of their charge, that they dread the accession of moderate drinking fellow-labourers. The Rev. C. Rattray, missionary at Demerara, in a letter which appeared in the *Nonconformist* newspaper, says—"My opinion is, that no man who will not abstain from the use of all intoxicating liquors should be sent out as a missionary; and I know that most of my brethren in this part of the world are of the same mind." May the church not pause in view of such a testimony?

\* *Edinburgh Witness* newspaper.

What if she is contributing to bind the benighted heathen in firmer chains, while she professes to introduce them to the glorious liberty of the sons of God? The necessities of the foreign field require that those sent forth to its cultivation be abstainers; but how can she meet the necessity so long as she continues in the practice of moderate drinking? She cannot surely expect of her servants a practice which she does not exemplify.

But not only do the drinking habits introduced among the heathen present a barrier to the progress of the gospel among them, *intemperance there as well as among ourselves tends to the most deplorable backsliding upon the part of those who have professed the faith.* A naval officer, speaking of Tahiti, says:—"The natives are nearly all drunk. Three years ago they were quiet and orderly, their houses were clean and neat. Had you walked on a Sabbath, you would have heard the old men and women reading their Bibles, or singing their hymns, but the picture is different now." The late Archdeacon Jeffries of Bombay, after labouring upwards of thirty-one years in India, stated, at a meeting held at Kentish Town, September 1849, that "when once the natives broke *caste*, and became Christians, they were no longer restrained from the use of strong drink, and they became worse than if they had never embraced Christianity." What a fact to ponder! The Hindoo is actually safer from the vice of intemperance in the profession of heathenism than in the profession of the religion of Jesus! "If the English were driven out of India to-morrow," said the same venerable man, "the chief traces of their having ever been there, would be the number of drunkards they have left behind." Testimonies to a similar effect might be produced from every scene of foreign missionary labour. So general is the evil, so melancholy is the uniform report, that it strikes us as strange that those, interested in the conversion of the heathen, should continue their countenance to drinking usages which are fraught with such fearful results.

*The adoption of abstinence upon the part of many missionaries, and its promotion among their people, has been followed by the happiest consequences.* The late John Williams informs us, that but for the institution of temperance societies,

the work of years would have been utterly undone. The Rev. Dr. King of Glasgow, in his late work on Jamaica, informs us that he heard Mr. Blyth, formerly of Hampden, when addressing his congregation, which consisted of about a thousand members, declare that he did not believe that one of them was chargeable with the vice of drunkenness. The reason of which is, that Mr. Blyth has been for many years one of the most devoted promoters of the temperance cause. The Rev. James Scott, missionary from Demerara, once stated in the hearing of the author, that such was the result of his adoption of the abstinence principle and its advocacy in his congregation, that during nine years he had, out of a congregation of a thousand members, only two cases of discipline, and that during that period they had been favoured with a delightful revival of religion.

Have the people of God nothing to do with facts like these? What is the other evil agency from which the interests of religion suffer so much? What else rears such formidable barriers to the progress of the truth? What else so effectually opens to the powers of darkness the avenues of the heart? What else so blunts the moral sensibilities of the soul? What else so weakens the restraints of religion? What else so blights our piety, defames our faith, destroys our influence, and exposes religion to utter contempt? And have the people of God nothing to do but bewail their helplessness? Only one thing is needed to terminate the evil, and that is at our command. We have but to discountenance all the causes and practices of intemperance, and the stumbling-block is removed. And what is the argument that will vindicate a continuance of drinking customs when such are their results? Shall the paltry gratification of the wine-glass? Shall love to a fictitious courtesy stand in the way of a work so essential to the progress of all that is holy? Give us but the universal practice of abstinence among the followers of the Redeemer, and, with the blessing of God, we predict a speedy revival of religion in the church, and a rapid extension of it over the world. Give us the energies which moderate drinking paralyse, and the money which moderate drinking wastes, and the moral influence which moderate drinking destroys; and with a replenished



treasury, and an invigorated piety, we may then, but not till then, set ourselves hopefully to the work of the world's conversion.

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## CHAPTER VIII.

### *Mistaken Notions of the Properties of Liquor.*

To the cure of an evil, a knowledge of its cause is essential. No one can adequately estimate our national vice, or duly feel the necessity of radical measures for its suppression, who has not a distinct apprehension of the causes in which it originates, and the practices which give it strength and stability. Every one knows that the immediate agent in producing intemperance is strong drink. But the question is, How has the article acquired such general favour? A variety of causes undoubtedly account for the fact. And it is to the chief of these I now propose directing attention. *Mistaken notions of the properties of liquor* may be regarded as one of the chief causes of the extensive prevalence of the vice.

Alcohol, or the intoxicating agent, has since the time of its discovery been regarded as possessed of the most various and most extraordinary properties. It has the power of making quarrels beyond any other power on earth, and if the poet's words be true, it has the power of healing divisions beyond any other power on earth—

“When neighbours angry at a plea,  
And just as wud as wud can be,  
How easy can the barley brecc  
Cement the quarrel!  
It's aye the cheapest lawyer's fee  
To taste the barrel.”

According to an old writer, “it sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegm, it abateth melancholy, it relisheth the heart, it lighteneth the mind, it

quickeneth the spirits, it cureth dropsy, it pounceth the stone, it expelleth gravel, it keepeth and preserveth the head from whirling, the eye from dizzling, the tongue from lisp- ing, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the weason from stifling, the stomach from wainbling, and the heart from swelling; it keepeth the hand from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking." \* Extravagant as is such language, it does not exceed the praise bestowed by drinkers on their darling liquor. There is scarcely an ailment in the cure of which it has not been applied. From toothache in the jaws to corns in the toes, it has been used as a certain, safe, and speedy remedy for every ill that flesh is heir to. The limbs are bribed to move, and the mouth is bribed to speak, and the stomach is bribed to digest, and the eyes are bribed to sleep. In a word, it is nothing but a system of bribery and corruption. The injudicious prescription of alcohol, in one or other of its manifold forms, has led to much evil. Only lately, a gentleman stated at a public meeting that he had for some time partaken of wine in the hope of his health being benefited by it. One day he observed to his medical adviser, "That wine you prescribed for me has done me no good." "Done you no good!" was the reply; "I did not expect that it would do you good." "Why then did you prescribe it?" asked the patient. "Why, I prescribed it as that least likely to do you evil." Medical men have thus invested the intoxicating agent with an imaginary value, which has contributed much to the intemperance of the country. An article so generally sanctioned by those who undertake the promotion of our health, has thus come to be regarded as about as favourable to our health as frequent exercise or pure air. Unlike other medicines, it soon becomes extremely agreeable to the palate; and as the partaking of it originates most pleasing sensations, the double inducement of health and pleasure render it at all times acceptable. The love of excitement is natural to us. Alcohol produces the desired exhilaration, and hence the favour with which it is regarded. The discovery of the fact is sufficient to induce those of low

\* *Holinshed's Chronicle*, 16th century.

tastes and strong animal propensities to abandon themselves to unrestrained indulgence. Were it not for this property, liquor would be relished by none; were it nauseous instead of pleasurable, it would be swallowed with as much aversion as the bitterest drug. The power of alcohol to render us oblivious to vexations and cares, invests it with additional power of evil.

"Food fills the wame, an' keeps us livin':  
 Tho' life's a gift no worth receivin',  
 When heavy dragg'd wi' pine an' grievin';  
                                     But oil'd by thee,  
 The wheels o' life gae down-hill scrievin'  
                                     Wi' rattlin' glee.

"Thou clears the head o' doited lear;  
 Thou cheers the heart o' drooping care;  
 Thou strings the nerves o' labour sair,  
                                     At 's weary toil;  
 Thou even brightens dark despair  
                                     Wi' gloomy smile."

In consequence, too, of the general error of mistaking stimulation for strength, many indulge the more freely in the use of intoxicating liquors. The workman sets out with his morning dram, and if his credit admits of a second and a third, they are swallowed in the course of the day. The most erroneous opinions prevail in the non-medical part of society concerning the nature of animal stimulation, and the operation of stimulating substances. The general notion is, that those substances act upon the animal frame in some way that imparts strength and vigour; and therefore they are employed, either in preparation for exertion, to lay in a stock of power before hand, or after exertion, to repair and supply the power which has been expended. Not only persons whose daily expenditure of strength lies in mere bodily labour, but authors, artists, and public speakers, very extensively have recourse to wine or spirits to support them, as they unhappily think, under their labours. But the whole assumption springs from a radical error. Stimulating, as the word itself imports, is analogous to goading an ox at the plough, or spurring and whipping a horse on the journey. Stimulation gives no strength; it only urges and forces to a more vehement, and consequently to a more rapid outlay of the strength, or capacity for exertion, which already exists;

and by an invariable law of all organisation, that outlay is succeeded by a depression and diminution of the capacity, proportioned to the exciting force which has been applied. It is according to this law that all liquids containing alcohol act upon the human frame.

While under the influence of the stimulant, a man may think himself greatly invigorated—he may even challenge half the parish.

“ But bring a Scotsman frae his hill,  
Clap in his cheek a highland gill,  
Say, Such is Royal George’s will,  
An’ there’s the foe,  
He has nae thought but how to kill  
Twa at a blow.”

Shakspeare not unfrequently makes his characters speak the prevailing notions of the times. When Boniface is told “that his ale is confounded strong,” he replies, “True; or how else should we be strong that drink it.”

But is he really invigorated? When under the influence of fever, a man may require four to hold him down in bed; but has the fever strengthened him? A mother, seeing a vehicle about to run down her child, may seize the wheel and drag it back with a giant’s energy; but has she been strengthened? She did what in ordinary circumstances she would have failed in doing, but her pale face and trembling limbs tell that she is weaker and not stronger in consequence of the effort. Let any one recall his feelings on the day succeeding free indulgence. Was he mightily invigorated? If a carpenter, where was he?—not at his bench, but if in the workshop at all, asleep among the shavings. If he was an hostler, very likely in the stable, but sharing a stall with one of his horses. Or if a weaver, perhaps on his loom, but keeping time to the tune, “We’re a’ noddin’, nid, nid, noddin’,” or most likely of all by his own fireside, or stretched upon his bed, thinking, if not singing, with any power of reflection left him—

“ There’s nae luck about the house,  
There’s nae luck ava.”

Domestic servants, too, are in many houses rewarded for the extra fatigue of “the washing” with a liberal supply of ales and spirits. Trained to the belief that alcoholic liquors

are possessed of wonderful properties, it is not extraordinary that they should constitute their stomachs the receptacle for all the little drops of brandy, wine, and ale which their employers leave in their glasses, and have their own brandy bottle at the bottom of their chest ready for use in the event of toothache, swooning, or spasms. Sick nurses are exposed to double danger. Often denied sleep, and subjected to extra fatigue, we seek to show our appreciation of their kindness by various indulgences, and among these a liberal supply of wine and brandy hold the chief place. What medical man does not know that a few years is generally sufficient utterly to ruin the best of nurses? Even ministers sometimes pass direct from the pulpit to the whisky bottle, and thus seek to recover their wonted vigour with an after-dinner tumbler of a strength in keeping with the supposed necessities of the case. All sorts of pleas are adduced in behalf of indulgence:—if weak, a little drop to make us strong; if depressed, a little drop to revive our spirits; if we have been eating fish, a little drop lest it should digest too fast; and if roast beef, a little drop lest it should digest too slow; if cold, a little drop to keep us warm; and if warm, a little drop to make us cool. As a proof of the intense heat prevailing in Buchanan Street and neighbourhood, and the thirst consequent thereon, the *Glasgow Mail* reports that a fashionable restaurateur, one day in June 1857, mixed and disposed of, in glasses, no less than 33 gallons of iced punch!

It is easy to see how an article supposed to possess such extraordinary properties should acquire a mighty power for evil.

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## CHAPTER IX.

### Places for the Sale of Intoxicating Liquors.

THE theory that it is demand that regulates trade, is not universally true. Trade in many instances creates demand. The improved facilities for travelling have greatly



contributed to promote the habit of travelling; and, in like manner, increased facilities for drinking have greatly tended to increase the drinking habit. It may be true of trades in general that the demand creates the supply; but as respects the publican's trade, the admission must be received with certain qualifications. When a baker establishes himself in a district, there is no increased consumption of bread. Wives have not to complain of their husbands investing all their earnings in quartern loaves; or, when a tailor starts business in the community, they are not seized with a tendency to be extravagant in the use of broad-cloth. But let a publican establish himself in a sober community, and the facility afforded thereby, creates a demand for whisky. Numerous parishes in Scotland are without a single public-house; and the sobriety of the people resident in those districts may be inferred from the fact, that not a farthing of poors'-rates is levied upon one of them. In 1832, a little village in the neighbourhood of Edinburgh was visited by a deputation from the Board of Health, for the purpose of adopting measures with the view of preventing the invasion of the cholera. The inhabitants were found in a state of remarkable health and comfort. Their dwellings were patterns of cleanliness, and everything betokened a superior social condition. And what was the secret? It was a district without a public-house. A few years after, when the cholera threatened to return, a similar survey took place; and what was the condition of that population then? Its cleanliness and comfort were gone. Filth, rags, and debasement met the inspector on every threshold; but all mystery as to the sad change was dispelled as they read over a door—"Spirits, porter, and ales sold here." Some inconsiderate magistrate had secured a licence for a needy dependent; and to provide a livelihood for one, the peace of home, the education of children, fireside enjoyments, intellectual and spiritual improvement, must all be sacrificed! In 1849, a committee of the General Assembly of the Church of Scotland for the suppression of intemperance, issued circulars, soliciting their brethren to supply what information and suggestions they were able to give on the subject of their labours. To these circulars *four hundred and seventy-eight* responses were received. These came from

every corner of the land, and they prove *the intimate connection between drunkenness and the public-house*. "The returns," says the report, "made to your committee's inquiries clearly prove, that the intemperance of a neighbourhood is uniformly proportioned to the number of its spirit licenees. So that, wherever there are no public-houses, nor any shops for selling spirits, there ceases to be any intoxication."

Now, if we would estimate the power of this temptation, we must reflect upon the extent to which these places are diffused throughout the land. There is no district of our country where its power is not felt. The lanes and streets of the city are full of it; and no hamlet is so remote, and no rural retreat so secluded, as to be beyond its reach. If the Creator has scattered beauty with a liberal hand over the landscape—if He has hollowed out a romantic glen, or broken the river into foaming cataracts, or reared in wild sublimity crag above crag—there you will find some one of the ten thousand servants of Bacchus tempting the lovers of Nature to debase themselves amidst the most ennobling scenes. Or if history and genius have invested some spot, or ruin, or locality, with unusual interest, thither resort the agents of alcohol to seduce and destroy. Till lately, the house in Edinburgh in which John Knox lived and died was occupied as a place for the sale of liquor. The very chamber familiar with the good man's prayers, resounded, even on the Lord's-day evening, with the sounds of bacchanalian revelry. The birthplace of the poet Burns is converted into a common tap-room,—an instance of the shameless effrontery of intemperance, and a sad memorial of the degenerate sentiment of the country which claims the bard for a son!

Our working men are beset by snares on every side. Many foremen of public works have opened in their neighbourhood places for the sale of intoxicating liquors. Those under them in the factory, foundry, or workshop are allowed at such places liberal credit, care being taken that "the fortnight's score" be cleared off ere they finger a penny of their wages. Most cunningly, too, does the trafficker plant his snare in the path of his game. Now, in order to account for their influence, we have only to reflect upon the number of places

for the sale of liquor, and to mark how they are placed with more than a fisherman's sagacity so as to ensnare the unwary, to observe their adaptation to various tastes. We have to observe how the influence of family and friends, together with every device which ingenuity can suggest, are brought to bear upon the promotion of the publican's calling; how shooting matches, friendly societies, foot-races, games of skill, raffles, curiosities of nature, music, and flower-gardens, are all rendered subservient to the publican's purposes; how each house has its chosen designation—that while the eagle hovers over one, the lion lurks at another—(fit emblem of the dangers to which they expose!); how the passer is allured by the Sun or the Star, and perhaps he yields to the allurements, forgetful that they only lead to bewilder, and dazzle to blind; how a favourite statesman bows the simple into one house, and a famous warrior acts in the same capacity at another. Everything, too, is done to make the public-house attractive. In many of these places there are comforts, such as a good fire and clean room, which the working man seldom finds at home. Indeed, did workmen's wives do their utmost to make home comfortable—did they keep themselves and houses clean—did they learn the art of cooking, so as to prepare a savoury and wholesome meal at the least cost—their husbands would pay fewer visits to obtain the relief of a dram, from the discomfort of ill-cooked and hence half-digested food. Some publicans, too, turn any little talent they have to account in the way of entertaining their customers. One acquainted with a character of this description tells us—"Yet he's a good-natured chield, after a'; and has sae mony funny stories, that it's no surprising that the 'prentice lads are ta'en wi' him, 'specially them frae the kintry, wha have naething but cauld lodgings to go to. He gi'es them a new toast every nicht; and what do ye think was his last ane? 'May the mouse ne'er go out o' your meal-barrel wi' the tear in its e'e.' Ye may weel laugh at it, as I did; but the prayer and the practice winna 'gree; for the Bible says, 'The drunkard shall come to poverty.'" We have only to reflect on these things to be impressed with the extent of the temptation and the power of its allurements.

In addition to these devices, at many of our seaport towns

and fishing villages the publican has acquired a complete command of the persons and means of those who labour in connection with our shipping, or are employed in the herring fishing. Read the facts brought to light by the *Morning Chronicle* with respect to the London ballast-heavers. A visit to such places as Ratcliffe Highway and Wapping, in London, or to the neighbourhood of the docks in Liverpool and Hull, with their teeming crowds of crimps and drink-sellers, who live on the simplicity and vices of our scamen, will add another shade to the dark picture. A sailor, on returning home, is instantly made the victim of one of these harpies, and he escapes not from his clutches till money and even clothes are gone. One well acquainted with the habits of seamen gives it as his opinion that six out of ten arriving at South Shields scarcely save as much as will pay their railway fare. At the fishing villages on the coast of Scotland, a system of plunder equally heartless is pursued on the hardy fishers. It is no uncommon thing for the publican to own the boats, and to supply those who use them with provisions and liquor at greatly advanced prices; so that, when a little vessel arrives with the fruits of its night's toil, he has only to meet it at the shore, and claim its cargo as his own. By this system the fisherman is tempted to indulge his love for liquor, during the season which does not admit of his pursuing his calling; and when the time for labour comes, he has to toil to discharge the heavy debt he has incurred.

If, then, we review the ramified agency, the various appliances, the enormous capital, and the personal influence brought to bear upon the promotion of the traffic in liquor, we may learn the source of the vast extent of the evil, and the formidable obstacles which those must cope with who aim at its suppression.

## CHAPTER X.

*The Drinking Usages of Society.*

WE are ushered into the world amid drinking ; while in it we hold fellowship with each other by means of liquor ; and bid adieu to this earthly scene amid the same foolish and pernicious practices. These customs are of all kinds and degrees, from corporation and ordination dinners, with their semi-pagan toasts and alcoholic hilarity, down to a plain "*Here's t' ye*" in a penny glass of vitriol and water at the counter, or behind the door of a despicable dram-shop. In the cottage and the palace they have been honoured and cherished. They have identified themselves with our most common avocations ; and with all the civilities, transactions, and epochs of life ; they have entwined themselves around the heart, and led captive the understanding of the wise and the good.

*Our workshop drinking customs* have been the source of much evil to the industrious classes. Mr. Dunlop, in his essay on the drinking usages, has shown that there were no less than two hundred and ninety-seven occasions when liquor was used in connection with trades. It is not our part to enumerate or describe these. We would merely allude to the fact in accounting for the social condition of the working-classes, and endeavour to show that their abrogation is essential to elevation. A boy was no sooner entered upon his apprenticeship, than a demand was made upon him for money. At every new stage in his course the demand was renewed. The money thus extorted was spent upon liquor. Regarding the teachers of his handicraft as patterns of conduct, he soon learned to smoke and drink, under the impression that it was manly ; and thus, ere he had mastered his trade, he was an adept in all the vile practices of the workshop and the tavern. It would be a wisdom and foresight altogether uncommon to youth which could resist the influence of allurements so artfully planned and so skilfully adopted.

It is, however, a matter of heartfelt satisfaction that during the bygone twenty or thirty years, many of those customs



have been abolished. Take, for instance, the case of stonemasons. In former years, when an apprentice joined the squad, he had to treat the men; and in a few weeks, or months, his apron required to be washed, to aid in which he required to pay, say two shillings and sixpence, and this, with the addition of contributions from the men, supplied the means for a debauch; and then at every new stage of advancement similar usages were observed. Masters and employers sometimes also supplied the means of indulgence. Now, these usages are all but extinct. Sometimes there may still be a treat at laying the foundation of a building; but, in some instances, instead of presenting the men with drink, they have been presented with copies of the Bible. Business connected with the mason's trade is no longer transacted in the public-house, and the result is that the sobriety of this class has greatly improved during these bygone years. In many other branches of handicraft, the improvement which has taken place is very satisfactory.

Our *public drinking customs* are equally pernicious. Every event of general interest is signalled with drinking. Entrance upon official duties, the acknowledgment of important services, the celebration of great events, are all accompanied by indulgence in liquor, regulated in degree according to the taste or capacity of the drinker. We have toasts in honour of Lord John Russell, Earl of Derby, or Queen Victoria, as if their health were greatly benefited by the destruction of our own. Now, upon such occasions, the leading men in the community, men regarded as models for the young, give their sanction and approbation to the use of an article which has been proved to be the prime cause of the crime, pauperism, and irreligion of the land. Nor do such occasions generally pass over without more than one instance in proof of how well the lesson has been learned. Disgusting drunkenness at public dinners is a thing of common occurrence; but sad as are the immediate effects of such perverted example, it is in the future course of dissipation which it originated or countenanced that its bitter fruits are fully reaped.

It is, however, in our *domestic drinking customs* that we discover the chief source of our wide-spread intemperance.

In many families, nothing unusual can occur but it must be celebrated with drinking. A birth, a marriage, or a death, are occasions for free indulgence. Among the first lessons which the child is taught, is to overcome its natural aversion to alcohol, and ere it has gone to school it has learned to prefer wine to water. In our paying and receiving visits, at dinner, or when entertaining friends, the wine decanter plays a prominent part. We have sat at dinner-tables both amused and disgusted:—gentlemen looking across the table, and bowing and saying, "The pleasure of drinking wine with you, madam," or "The pleasure of drinking wine with you, sir," when the chief pleasure evidently consisted in transferring a little more wine from the bottle to their throats. It is told of a member of Congress, that being at the American President's table soon after the custom of using basins of tepid water after dinner for cleansing the fingers was introduced, and not being aware of the purpose for which the water was designed, rather than betray his ignorance he drank it. The servant, thinking it a good joke, brought him an additional supply, and as no other conceivable application of the water suggested itself, he sent it after its predecessor. The servant observing that the gentleman's thirst was not apparently satisfied, brought in basin No. 3. The joke had, however, been carried to its utmost possible limits, and with a look expressive of most unutterable feelings he said, "Do hand it to my friend over there, as I perceive he has got none yet." What would reasonable men think of a custom like this? How absurd to drink tepid water after dinner! How much more absurd, then, to drink not only tepid water when thirst is satisfied, but drink it when it has been rendered pernicious by the addition of the poison of alcohol!

It is not, however, so much the absurdity as the danger of such customs that we are desirous of exposing. It is in their observance the appetite for liquor is originated. They constitute the school of drunkenness. But for their existence, intemperance would have no place among our social vices. None ever began the drunkard's career but in drinking company. Here it is that the relish is acquired, and the appetite once formed may grow to a giant's strength. We shall return to this branch of our subject when we come to speak

of the evils of moderate drinking. There we shall show how these customs operate to the certain ruin of large classes of the community.

But it is of importance to notice how it is that the drinking customs have become so pernicious as a cause of intemperance. The reason is to be found in the fact that they have allied themselves with appetite, sociality, hospitality, and fashion. We have already adverted to their pleasure-exciting power and supposed strengthening properties. To this we may add their

*Sociality.*—We live in each other to an extent of which few are aware. You enter, I shall suppose, the studio of an artist, and you view with pleasure the landscape he has painted; but amid all the beauty he has portrayed, you discover no trace of animal life. He approaches, and with a few touches of his brush introduces into the scene a group of figures. You look again, and a new pleasure thrills you. The social instinct has been gratified. Now, in this social instinct lies more than half the happiness of life, and it is this instinct which gives the drinking usages of society much of their power for evil. Strong drink unseals the deep fountains of feeling. Whatever may be the consummation of a drinking entertainment, an unusual flow of friendly feeling unquestionably characterises its early stages.

“Tam lo’ed him like a verra brither,  
They had been fou for weeks thegither.”

The “Here’s t’ ye” appeals to our warmest affections, and thus many are tempted to go further in alcoholic indulgence than mere appetite would lead them. We have all observed how, with a cheerful companion at our table, we have eaten more heartily than we would have done alone; nor is it different with drinking.

Drinking usages have also become the medium of *hospitality*, and this has gone far to consolidate their power. We delight in opportunities of showing kindness to others, and we most naturally employ those means which we know afford gratification. Many there are who will weep over the woes to which intemperance gives birth, and yet their hearts will glow with delight as they minister to the gratification

of wine-loving visitors. Their sympathies are all with the temperance movement because of the good which it is doing, and they would fain be with us, but then how can they withhold from others that which gives to their table so great a charm? In the fear of being thought inhospitable, originated that which is termed the "short pledge;" that is, the pledge which, while it binds us to personal abstinence, allows us to place the liquor before our friends. Could we have a more striking proof of the power of drinking customs, than the fact that those whose sympathies are all with us, are nevertheless so much their slaves as to cringe to a tyranny which they in their hearts condemn?

But, chief of all, *fashion* gives to drinking customs their boasted potency. What more potent than fashion? Queen Victoria rules, but not with a supremacy equal to that of fashion. We hear much of the power of British law; but great as that power is, it must yield the palm to fashion. More readily would thousands be chargeable with a violation of any one of the ten commandments, than expose themselves to a ban more dreaded than a monarch's frown. A missionary lately stated, in our hearing, that the chiefs of Old Calabar never could maintain their authority over their barbarous subjects were it not that they enforce all their laws by appealing to a power called Egbo, which is supposed to reside in the bush. The impression that any law, however absurd or tyrannical, has the sanction of this invisible power, is sufficient to command for it respect. We wonder at the might of superstition, and yet our conduct is often determined by fancies equally irrational. Before the invisible power of custom, queen, lords, and commons prostrate themselves. Now, it is this tremendous power which gives to drinking customs their destructive influence. What says Lord Chesterfield in his letter to his son?—"I always naturally hated drinking; and yet I have often drank, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman and a man of pleasure. When I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man." To sacrifice the

gratification which alcohol affords, would be easy to many ; but to be deemed unfashionable, is a trial of moral courage for which few are adequate. A lady once said to me, " Well, I frankly admit that I could abstain, but I have not courage to withhold wine from others. I cannot take the pledge, but I would rejoice in the enactment of a law that would sweep it from our tables." Now, that lady but expressed a very common feeling. How many could sacrifice their taste for liquor who cannot brave the tyranny of custom ?

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## CHAPTER XI.

### *The Evils of Moderate Drinking.*

THE subject of moderate drinking brings me into direct collision with one of our most cherished practices. Were I to fathom the depths of drunkenness, and bring its horrors to view ; were I even to exhibit total abstinence as the only remedy for the drunkard ; were I to repel the whole host of objections which are generally advanced in opposition to the abstinence principle ; were I to contend for a prohibitory law as essential to the suppression of intemperance—I might offend none, and obtain the assent of many ; but when I challenge the practices of those who never exceed the most moderate indulgence in the use of stimulants, I am prepared to be regarded as one who may be very earnest, but not very wise. They are the sober, and not the intemperate, to whom we chiefly look in the prosecution of this cause. A comparatively small portion of drunkards, we believe, ever will be reclaimed. But further, very far short of what we could designate drunkenness, there are evils to be marked, formidable enough in our estimation to make all reflecting people consider if moderate drinking is the harmless practice they have hitherto supposed it to be. My object, then, will be to show that moderate drinking is accompanied by great and manifold evils, and that very much of the responsibility con-



nected with the intemperance of our country lies at the door of those who were never drunk in their lives. I notice,

*First*, That moderate drinking injures health.

That intemperate drinking injures health, all will admit : my conviction is, that the same charge may be brought against moderate drinking. Here I adduce a variety of proof. *High medical authority* may be adduced :—Dr. Copeland, in his Medical Dictionary, says, “ There can be no doubt that, as expressed by the late Dr. Gregory, an occasional excess is, upon the whole, less injurious to the constitution than the practice of daily taking a moderate quantity of any fermented liquor or spirits.” Dr. M’Nish, the author of the “Anatomy of Drunkenness,” was of opinion that “ the poor Indian who once a-month drinks himself dead, all but simple breathing, will outlive for years the man who drinks little and often, and is not perhaps suspected of intemperance.” Dr. Gordon of London stated before the Parliamentary Committee on Drunkenness, that when pursuing his studies at Edinburgh, he had occasion to open a great many bodies of persons who had died of various diseases, and who had been reputed for their moral and religious habits. In all these cases there was more or less affection of the liver, and he attributed it to the fact, that they were in the habit of habitually drinking moderately of intoxicating liquors. Dr. Andrew Combe says, “ I regard even the temperate use of wine, when not required by the state of the constitution, as always more or less injurious.” What says Dr. Carpenter, the most accomplished of modern physiologists ?—“ Let it be remembered that we have multitudes of cases, in which the long continued agency of morbid causes, of comparatively low intensity, has been proved to be not less potent in the end, than the administration of a poison in a dose large enough to produce its obviously and immediately injurious effects. ‘ The little I take does me no harm,’ is the common defence of those who are indisposed to abandon an agreeable habit, and who cannot plead a positive benefit derived from it ; but before such a statement can be justified, the individual who makes it ought to be endowed with the gift of prophecy, and be able to have present to his mind the whole future history of his bodily fabric, and to show that, by reducing

the amount of his excess to a measure which produces no immediately injurious results, he has not merely postponed its evil consequences to a remote period, but has kept himself free from them altogether."

So much for medical authority upon this point. Permit me next to adduce *the testimony of experience*. Here again I must avail myself of the experience of others, for unfortunately—or rather fortunately, I would say—I cannot set the personal experience of moderation over against that of abstinence, having scarcely ever done more than tasted of intoxicating liquors previous to becoming an abstainer, now upwards of twenty years ago. Trustworthy testimony upon this point is not, however, wanting. The Rev. Dr. Guthrie might be cited as a witness. Although all the sympathies of his generous nature have been with us for years, and during that period his eloquent tongue was often employed in our defence, till lately, by medical prescription, he partook of a moderate quantity of wine daily. And with what result has he abstained from his moderate dose? "My almanac," said he, "tells me that I am getting older; but my head, my body, my powers of mind, tell me that I am getting younger since I gave up wine. I can do more work: I am of a more cheerful temperament since then."

Joseph J. Gurney, Esq., of Norwich, says—"I am persuaded, from experience, that total abstinence from all intoxicating liquors is exceedingly beneficial to the bodily health of mankind. I was one of those who, in a delicate state of health, believed it was scarcely possible to get along without the use of some strong drink in moderation. I took wine moderately; but being conscientiously persuaded that it was my duty to abstain from the use of these things, I did so; and after a trial of a year and a half, or nearly so, I am enabled to say, and to say with thankfulness, that I enjoy much better health and spirits than I did. I find everything going on with me at a regular comfortable trot. This I believe the proper and natural result of total abstinence from intoxicating liquors. The pledge I took contained an exception for 'medicinal purposes;' and although, when I adopted it, I was in a weak state of body, and did use a little wine for medicinal purposes, yet my own experience convinced me

that, medicine as it may be considered, it was no medicine to me."

Now, I am quite aware that some may be ready to set their experience in opposition to that of the gentlemen referred to. "We are conscious," say they, "of having, in numerous instances, obtained relief from stimulants. Often, when ailing, a glass of brandy has acted like a charm; and then how could the stomach get on with its work after dinner, in the case of one like myself, of weak digestion, but for a glass of wine or a tumbler of toddy?" Now, all these good friends are perfectly sincere in their gratitude to alcohol. But may it not be that, by the use of stimulants, they beget a little appetite for them, and then, when they are withheld, the system, like a petted child, whimpers and rebels; and so, because relief is experienced by the administration of the dose, nothing cures them like spirits? "Many," said a friend of mine, "complain a great deal of their stomachs; but were the truth known, their stomachs would have a great deal better reason to complain of them."

But we go further, and assert that *moderate drinking predisposes to disease*. Medical men in the London hospitals inform us that when beer drinkers meet with accidents, or undergo operations, they have a tendency to inflammation, which greatly adds to the risk they run. A gentleman, much esteemed for his benevolence, was seized with dangerous illness. On his medical adviser being sent for, his remark was, "If it be fever, it is all over with him." "Why?" was the interrogatory which the remark provoked; "he is not a drunkard." "No," continued the physician, "but he is a habitual moderate drinker;" and a few days saw his prediction verified. Now, this gentleman was never drunk; but being of a generous nature, he fell a victim to those practices which the most influential countenance. Take a case of the same kind, but with a very different issue. A brother minister was, a few years ago, seized with fever, and was visited by a distinguished physician. Among the first questions put to my friend was, "Are you in the custom of partaking of spirituous liquors?" "No; I am an abstainer," was the reply. "Then your abstinence is your life," said the man on whose opinion anxious relatives waited with painful solici-

tude ; and true to the remark, the patient recovered, having perhaps his total abstinence to thank for his deliverance, as much as the prescription which the highest medical authority could suggest. "Doctor," said a patient to one of the great hydropathic lights of Malvern, whom ill health had obliged him to consult, "Doctor, do you think that a little spirits now and then would hurt me very much?" "Why, no, sir," answered the doctor, deliberately; "I do not know that a little, now and then, would hurt you very much; but, sir, if you don't take any, you won't be hurt at all."

*Second*, Moderate drinking exposes life to danger, and often leads to its sacrifice.

A man perfectly drunk is less dangerous to himself and others than is one only partially intoxicated. Numerous accidents, never ascribed to liquor, are, we are persuaded, traceable to its influence. The circumstance which decided the late Mr. Robert Kettle to join the temperance cause is an apt illustration of the danger to life and limb arising from the practice of moderate drinking. Being on board a steamboat along with some friends, according to a custom still lamentably common with steamboat travellers, he joined with them in partaking of toddy. On afterwards passing along the deck he missed his footing, fell down the trap into the engine-room, and made a narrow escape from falling into the furnace. The only injury which he sustained was a bruise on the knee. The circumstance, however, impressed him deeply, and brought him instantly to decide on behalf of the temperance cause. Relating the accident, one day, to us, he observed—"Had I been killed, no one would have attributed it to the drink which I had taken, and yet I am firmly convinced it was the drink which did it. No one might have observed me to walk improperly, but yet my feet were not so capable of their duty as they ought to have been. My conviction is, that hundreds of accidents are the result of drinking alcohol, without alcohol ever getting the blame of it. I was just," said he with emphasis, "in that slightly elevated state of mind in which many think and act in a manner they would be ashamed of in their perfectly sober moments."\*

The unprincipled trader well knows the recklessness con-

\* Kettle's Memorials, page 27.

sequent upon moderate indulgence, and hence the proposed adjournment to settle the bargain over a friendly glass. How often has that friendly glass robbed a man of his reflection, and then of his money! The country auctioneer knows its influence, and hence he delays bringing the produce of the field to the hammer till the whisky bottle has circulated freely. Equally well does the experienced gamester know the influence of alcohol in bringing his opponent under his power; but while he encourages him in the free use of wine, most scrupulously does he himself refrain from its enticement.

It may be quite true that when the mind is slightly under the influence of alcohol we are able to walk, and speak, and act as usual; a stranger may mark no perceptible difference of manner; we may be adequate to all the ordinary requirements of every-day life; but in the history of all of us emergencies will occur, and the question is, Are we as capable of meeting them as we would be were the mind free entirely from the influence of alcohol? Certain callings are peculiarly exposed to emergencies. Take the case of a medical man. How often is the coolest judgment and steadiest hand required of such! There may be no professional brother to consult, and the case admits of no delay. How much may the enervating influence of a moderate glass prejudice the skill and decision which would otherwise be available to the cause of humanity! But this is not all. I remember attending the funeral of a young man, a guard on one of our railroads. He had met with a slight accident, and the medical man who was called in, being somewhat influenced by liquor, dressed the wound improperly. The result was inflammation and death. It had been better that that doctor had been beastly drunk. Another medical gentleman declared that had the young man been properly attended to, his recovery was certain. And now a widow and an infant family are left to mourn through life, in consequence of that country practitioner's moderate drinking.

Nor is the medical profession the only one requiring the greatest skill and judgment. It is a well-known fact, that the stranding of the "Great Britain" steamer on the Irish coast, and the exposure of her passengers to the most imminent



jeopardy, was the result of moderate drinking. The underwriters at Lloyd's make no secret of the fact. The commander required not only to direct the ship, but sit at the head of the dinner-table and entertain the passengers. Is it wonderful, then, that, rising from a table where the wine was flowing, he should mistake the lights? We remember reading in the *Times* newspaper an account of an accident on the East Lancashire Railway, by which three passengers lost their lives. The accident occurred through the negligence of a man entrusted with the shifting of the rails, who was a little the worse of liquor. Now, is it not essential to public safety in these days, when the mightiest powers in nature are being made available to transit, that those who have the direction of the ship on the ocean, and the train on the land, preserve their faculties cool and clear? Suppose an engineer, before stepping upon his locomotive, swallows a glass of spirits. He looks the same as before; but is he really the same? The tremendous power which propels a train, that contains, it may be, upwards of a hundred passengers, is no longer under the direction of the same skill and cool reflection. If nothing unusual occur, all may arrive at their journey's end in safety; but suppose that one of those thousand casualties occur to which railway travelling is daily exposed, are the lives of the passengers as safe in the hands of that moderate-drinking engineer as they would be in the hands of a total abstainer? The case is so obvious, that the community, for its own safety, is bound to promote total abstinence to the greatest possible extent. It was only lately that Mr. Glyn, chairman of the Great North-Western Railway, said, "It is not when a man is drunk upon the train that he does the mischief, for he is seen and taken off; but it is when he gets a glass in his head that he becomes venturesome and reckless."

*Third*, Moderate drinking invigorates the native depravity of the heart.

I have been speaking of accidents; but moderate drinking not only unfits us for acting wisely in such cases, but actually incites to the diabolical design of occasioning accidents. I find in the *Daily Express* of 26th June, 1856, the following:—"On Saturday, as an excursion train, consisting of about thirty carriages, and containing about 800 of the Messrs.

Baird's workers, from Gartsherrie, who were coming to Edinburgh to enjoy a holiday, was nearing Corstorphine, it was discovered that some loose sleepers had been laid across the rails. Fortunately the discovery was made in time to prevent the disaster that must otherwise have occurred had the malicious trick remained undetected for only a few minutes longer. We are happy to be able to state, that the parties who were guilty of thus perilling the lives of so many of their fellows were shortly afterwards apprehended and lodged in prison. The individuals in question, six in number, were, we understand, somewhat intoxicated when taken into custody. It is not known that any motive beyond love of mischief prompted them to this deed." Now, just look at it. Here are six fellows, not drunk, but only "somewhat intoxicated," as the paragraph designates it, placing in jeopardy the lives of 800 fellow creatures! Had these six scoundrels been helplessly drunk, they would have been incapable of doing injury to any but themselves; and yet we are to believe that there is no harm in moderate drinking, and places under the sanction of law are to be kept open all over the country, to afford the degree of intoxication that can originate such diabolical wickedness.

Nor is this all. The "strange woman" drinks only moderately, that she may the more successfully ply her blandishments. The murderer primes himself with a glass or two, for the commission of the deed at the thought of which he shudders in his sober moments; and who can deny that, when only moderately excited, we are the more obedient servants to every call of temptation? Oh, that man knows little of his indwelling depravity who thoughtlessly disarms the judgment by which it is held in abeyance! When moderately excited, are we not more liable to overstep the boundaries of propriety in thought, feeling, and action? The Rev. J. C. Ryle has well said:—"Resolve at once, by God's help, to shun everything that may prove an occasion of sin. It is an excellent saying of good old Bishop Hall, 'He that would be safe from the acts of evil, must wisely avoid the occasions.' Never hold a candle to the devil. He that would be safe must not come near the brink of danger. He must look upon his heart as a magazine of gunpowder, and be cautious not to handle one spark of

temptation more than he can help. Where is the use of your praying, 'Lead us not into temptation,' unless you are yourselves careful not to run into it?"

*Fourth*, Moderate drinking may lead to drunkenness.

Intemperance is a most insidious evil. What so apparently harmless when draped in all the attractiveness of friendship and fashion! The direst evils are, however, sometimes concealed under most specious appearances. Lord Byron informs us, that by far the mildest manners he ever met were those of the blood-thirsty and remorseless Ali Pacha; and that the most civil gentleman he ever conversed with, helped to relieve his pocket of his purse before the interview terminated.

"There is no vice so simple, but assumes  
Some mark of virtue on its outward parts."

The danger of intemperance lies in its almost imperceptible approaches. Youth suspects no danger in the sparkling beverage which quickens all his susceptibilities of joy; the invalid sees it not in the cordial which revives his enfeebled frame; the lover of social pleasure dreams of no danger amid the merriment of the social board; nor does the man of piety for a moment suppose, while talking of the success of the Saviour's kingdom, that he is giving strength to the obstacles which oppose it, or tarnishing the lustre which adorns it. The danger of intemperance—I repeat it—lies in its almost imperceptible approaches. The quantity of alcohol which the stomach will at first receive is small, and must be rendered palatable by the accompaniments of water and sugar. Raw, undisguised spirits would at once be rejected: the whole system rises up to repel the invader. The quantity which an old toper will take with perfect impunity might prove fatal to a beginner. But the human constitution is possessed of such a power of adaptation, that ere long the stomach will crave what it would formerly reject; and that desire for stimulants proclaims that its integrity has been destroyed, and that its innocence is gone. The extent to which the taste can be gratified with stimulants, is the measure of the injury which has been inflicted. Now, how easily is all this accomplished! The entire physical organisation may not only have adapted itself to the presence of a hostile agent, but this

agent may now be essential to its comfort ; and he who has been the subject of this momentous change, may have been unconscious of the process which was going on, as the child is unconscious of his increasing stature. Who shall determine the smallness of the quantity of liquor in the use of which there is no possible danger ? Professor Miller, in his work on "Aleohol," tells us of a lady, regarding whom he was lately consulted, and the beginning of her drunkenness was the habit of carrying strong spirits in the mouth for the toothache.

There are also certain mental states in which the moderate drinker is liable to launch out far beyond his accustomed degree of indulgence. In the season of joyous feeling, or when favoured with some unexpected prosperity, the intoxication of joy allies itself with the intoxication of alcohol, in laying prostrate its subject. But perhaps the chief danger to moderate drinkers is to be encountered in the season of mental depression. When death has robbed them of beloved ones, or when worldly losses have plunged them from affluence to poverty, they are liable to resort to the bottle from which they have so often obtained relief. And now, when in its use they find oblivion from all their distresses, how apt are they to abandon themselves to unrestrained indulgence ! Who can tell what part the brandy bottle has played in those fearful crimes which have, during these bygone years, given to commercial life such tragic interest ! The man who, if he had known nothing of the influence of alcohol, might have braced himself to a fortitude equal to the emergency, has often yielded to the beguilement, and, like mariners in a storm, who betake themselves to the spirit-cask rather than the pump, rushed upon a ruin which energy would have averted.

Now, it is easy to see how, when the practice of moderate drinking is allied with all that is commanding in station, and influential in character, and venerable in years, it should become an instrument most potent for evil. It is the respectability with which it is invested by the most estimable, that renders it dangerous. Drinking practices would be comparatively free from harm, were they confined to the patronage of the openly dissipated and wretched. Were the noted tippler to lay his filthy hand upon your



shoulder, and ask you to drink with him, you would shrink as from a reptile ; but let the challenge come from the lips of beauty, or at the table of the pious and respectable, and, feeling flattered by the request, you comply without hesitation. Who, then, are the grand patrons of this most pernicious system ? Those whose sobriety has never been questioned. I believe it could be calculated, with as great nicety as a life insurance table, that out of a given number of moderate drinkers, so many will become drunkards. I wish some such tables were attempted. Facts are abundant enough to furnish data. I would have tables for various trades and various ages, because I believe that the age at which one begins to drink, and the nature of one's calling, vary the degree of risk. The intemperance of many trades is proverbial. There must be, then, something in particular trades which tends to the development of the drunkard's appetite. If I am rightly informed, stone-masons are more dissipated than joiners, country surgeons are more dissipated than city practitioners, commercial travellers are more dissipated than wholesale warehousemen. Now, were such tables prepared, who would contend that, for the petty gratification of alcoholic excitement, we are justified in running the degree of risk proved to be connected with moderate drinking ? Here is another point on which I can take a fearless stand in behalf of abstinence. That a degree of risk is connected with moderate drinking, none, I think, will deny. What, then, I ask, are the considerations that will justify one in encountering that risk ? Health is not to be promoted—happiness is not to be promoted—prosperity is not to be promoted—piety is not to be promoted. What is to be gained but the gratification of a mere lust of the flesh ? and for that gratification, are character, prosperity, happiness, and the soul to be imperilled ? Men no longer drink in ignorance of this fact. Mr. Ellis, in his "History of Madagascar," informs us, that the natives of that island, to propitiate the crocodile, have converted him into a river god, and that before crossing any of their rivers, they are in the custom of praying to him thus :—"O, Mr. Crocodile ! I love you dearly ; my father loved you dearly ; and I will teach my children to love you dearly : only let me swim over this time, and don't bite me." Now,



alcohol is the crocodile-god of the moderate drinker, and every time he sits down to the glass, he might pray:—"O, Mr. Alcohol! I love you dearly; my father loved you dearly; and I will teach my children to love you dearly: only let me drink you this time, and don't beguile me." Now, I fear that prayer in the use of the bottle will be about as unavailing as in the face of a crocodile. If we have proved that there is danger in moderate drinking practices, the only way to escape that danger is by avoiding them.

I am aware, however, that many suppose education will constitute a safeguard amid all the dangers of which we speak. While it is admitted that education engages us in pursuits, and opens to us sources of enjoyment which to multitudes are unknown; and that these pursuits and enjoyments may so satisfy our natural thirst for pleasure, that we are preserved from the debasements to which the illiterate abandon themselves, it is equally true that even education and high intellectual culture constitute no safeguard from the dangers to which we have adverted. What a host of brilliant names, in every department of literature, may be appealed to in support of our position! Do I need to tell you of Pitt, the great son of the great Chatham, sitting at a table covered with broken glasses, the candles burning blue, gravely and even thoughtfully employed in collecting the wine-glasses within his reach, and piling them one upon another as high as they could balance, and then, with the fragments of the dessert, pelting them to pieces? Do I need to tell you of Keats, the poet, covering his tongue and throat as far as he could reach with cayenne pepper, in order to appreciate, as he said, "the delicious coolness of claret in all its glory?" Do I need to tell you of Sheridan drinking with Campbell, the poet, at a tavern till four o'clock in the morning, and then walking home to his residence in the full court dress in which he had appeared at Madame de Stael's in the forenoon, his long sword clattering on the pavement, his cocked hat rather awry on his head, followed by a large mob of admirers, and pelted with cabbage stumps and the offal of the streets? And yet we are to be told that in education we are to find the safety-lamp with which we may descend into the dangerous atmosphere of moderate indulgence.

## CHAPTER XII.

## The Evils of Moderate Drinking.

*(Continued.)*

*Fifth*, Moderate drinking exposes the weak to a danger which the strong alone are able to resist.

This fact brands moderate drinking with great inconsideration, if not with heartless cruelty. If there be a weak lamb in the flock, that is the one to which the shepherd's care is most specially directed. If there be a weak plant in the garden, that is the one which the gardener most carefully tends. If there be a weak child in the family, that is the one over which the most intense solicitude of parental affection sets an angelic guardianship. Now, it is to this generous instinct of our nature I appeal. Moderate drinking, instead of guarding and sheltering the weak, exposes them to the most fearful jeopardy.

*Children* are its victims. Moderate drinking is a domestic indulgence, and what gives pleasure to parents they cannot refuse to their offspring. Hence, at the family table, juvenile tippling is freely practised with parental sanction and approbation. Lispering infants are heard asking for wine, and the hand of a mother nurtures the incipient appetite that is yet to break her heart. Oh, the foul injury that is thus inflicted on unsuspecting childhood! In Christian homes, parents are doing a work at which the devil smiles. Children trust their parents with unsuspecting confidence. They know not the tendency of the practice to which they are encouraged; and with the possible consequences before us, is it right, we ask, to abuse the confidence which they have reposed in us? Numerous are the instances which might be adduced of girls, before they had left the school, and boys, before they had finished their apprenticeships, having acquired a taste for intoxicating liquors, which subsequent years have matured into confirmed habits of dissipation.

Potent is the influence of home : intimate the connection between manhood and early years. During the period in which the character is being formed, the child knows no kingdom but his father's house ; the angels on Jehovah's footstool look not more submissively to Him that sits upon the throne, for a law to direct them, than does the child regard the sentiments and practices that receive the sanction of fireside approbation, as the rule to guide him in intercourse with the world. Would you even now see the future warrior ? Mark the boy whose countenance glows as the tales of military achievements are recited with approving eloquence. Would you see the future angel of merey to many a desolate home and cheerless heart ? Mark that little girl, who even now sympathises with a noble-minded mother's benevolence. And would you look on the future tippler—he that will prefer the society of boon-companions to that of wife and children, and the tap-room table to the domestic hearth ? Mark the little fellow who enjoys a puff from his father's pipe, and relishes the sugared little drops from his father's glass.

Now, it is this far-reaching influence, allied with domestic drinking usages, that sends forth from almost every family a drunkard. Trace the evil up to its origin. There is a family party assembled ; father, mother, brothers, sisters, friends, and little ones ; nothing but the voice of mirth and kindness is heard—the song, the jest, the commingling of social affection. And is there danger here ? True, the glass is circulating, but then its contents are little more than *tasted*. Yes, there is danger. Harmless as the enjoyments of these happy ones may seem, the most deadly work is being done ; an influence unseen and subtle is wreathing itself like a powerful serpent around the affections of these young hearts, and bringing them under a most degrading bondage. Are children not being there taught that it is safe and fashionable to drink, while an appetite is being originated and cherished which may yet bring a dark cloud over the scene now so bright, and sink to hell those now so fair and promising ? When this awful result is realised, parents often console themselves with the thought, that wherever their children contracted the love for liquor, they never received from them

any example, but that of the most moderate indulgence. Never can we forget the saying of a weeping sister. We had called to see a young man, who was recovering from a fit of *delirium tremens*. There he lay, the perfect wreck of what he formerly was; a bankrupt in business, excluded from church fellowship, and forsaken by his young wife and his infant children. As we withdrew from the affecting spectacle, a sister, attached to him amid all his profligacy, said, "Ah, sir, but it is a comfort that he never saw drunkenness under his father's roof!" With a sorrowful heart we pondered the saying, "He never saw drunkenness under his father's roof!" How many are deceived with it! To become a drunkard, it is not necessary to see drunkenness. Only allow children to drink, only let them see it used and commended at home, and when they go abroad into society, conforming to its insidious customs, apply the instruction they have received under the parental roof; and between the sanction of home, and the mistaken kindness of friends, an appetite may be originated which all the remonstrances of friends and respect for character may not be able to counteract or subdue. The appetite has been secretly gaining strength, and now comes out from its concealment too powerful to be destroyed by those who called it into being.

One of the warders of our prison related to me a sad case, which I may give in illustration. The son of highly respectable parents had been convicted of dishonesty, and was sentenced to transportation. Most families know what it is to weep under the overshadowing cloud of bereavement; but it is happily the lot of few to lie crushed under a sense of public shame. There is in the criminal disgrace of a brother or a son, a sorrow which no accumulation of ordinary trials can equal. A bolder pen than ours must describe the home of that misguided youth:—Sadness sat on the countenances of the children, and they could scarcely tell why. It was but the reflection of the deeper woe that brooded over their parents' hearts. The father did not amuse himself as usual with his little ones after dinner; and when the mother got out of bed, it was only to sit by the fire, or walk through the room, uttering deep-drawn sighs. After an interval of some days, the father braced himself for an interview with his son. Well-nigh had

he shrunk from the scene, as one heavy door after another creaked on its hinges, and the ponderous keys sullenly asserted their grim power; stair after stair was ascended, and one long corridor after another passed through, while at each new stage another iron door added indescribable horror to the place. At length the guide turned the key of a small door, and father and son confronted each other. Dissipation and remorse had done their work; but still the father could see that it was his boy. "And what do you think of yourself, now?" said the young man, as he rose from his seat, and retreated a few steps into the corner of his cell. "Think of myself, Robert; what do you mean?" said the father. "Father," continued the son, "the half glass of toddy did it, and your hand mixed it. But for the practice which you taught me, I would have shrunk from the tavern; but what harm could I see there, when I saw the very same practices at my father's table?" On the morning of his leaving prison, his father and mother were early at the cell. His charge the ill-fated youth renewed with even greater vehemence, and he was literally led to the prison van cursing his father as the cause of his ruin. "Father," said he, "farewell! there rests on me the brand of villain, and you affixed it there." It is a dreadful moment in human experience when a ruined son, writhing under a sense of wrong, hurls the charge of his guilt against the parents, whose consciences do not acquit them. Before the curse of the son, father and mother could but hide their faces in agony. The jailer to whose charge he was entrusted told me, that of all the scenes he ever witnessed, the passage of this young man from his cell to the prison van was the most terrible.

The cruelty of parents in relation to this matter is most extraordinary. More than one, within the circle of my own acquaintance, have banished their sons from their homes, rather than banish moderate-drinking practices from their table. I remember sitting at the table of a friend, where the wine flowed freely. Opposite to me sat his eldest son, a youth of twenty-two years of age. He had just returned from abroad, whither he had been banished by his father on account of his intemperance; and there sat that same father, giving his countenance to the practices which had ruined his



boy. The father is since dead, and the son, a profitless out-cast, is boarded with a family in a remote part where liquor is not easily obtained. Such are the fruits of domestic moderate-drinking practices. Who, then, is at liberty to say that he may drink with impunity? What angel has lifted up the curtain of the future, and revealed to you a paradise of domestic bliss unmarred by the serpent's trail? Even were parents sure of their own continued sobriety, have they made a covenant with the demon that he will spare their offspring? Were there to come up from the desolate dwelling, the prison, and the grave, those whom strong drink has ruined, and confront their betrayers, would not many a ghastly child confront an equally ghastly father and mother, as he traced his mournful history up to the mistaken kindness of a parent's table? A young lady was lately reckless enough to reach over the precipice which overhangs the roaring Falls of Niagara, that she might pluck some flowers which grew upon its edge; but as she stooped, she lost her balance, and, dreadful thought! was dashed from that awful height to the abyss below. We almost think we hear her wild death-shriek and feel her giddy whirl. By and by, a father comes to the spot, to gaze on that scene of unrivalled sublimity. The flowers attract the notice of his little child, and she too steps forward. But, quick as thought, the parental hand drags her back, while, with all the eloquence of a father's voice, he tells the fatal story. Fathers and mothers! thousands of little ones have gone down a more awful gulf. Will you sport on its brink as if danger there were not? Or will the hand that drags back from temporal death, furnish the means of more dreadful ruin?

*Women* will not be offended if, in the discussion of this question, I rank them among those exposed to peculiar danger from the practice of moderate drinking. Endowed with a constitution peculiarly susceptible, they are liable to be influenced by stimulants in a corresponding degree. Subject to great varieties of feeling, and excluded from those occupations which engage the mind of the other sex, they are tempted to resort to that which has the power of giving temporary relief from depression. It will not be denied that a much smaller proportion of women are intemperate than there

is of men ; but even this is a sad admission. If we select the most revolting form of intemperance, we at once fix upon a drunken woman. The heights from which she has fallen may be measured by the depths to which she has sunk. Think of modesty and virtue and personal respect all gone. The wife become a foul thing—the mother divested of her queenly dignity, and even her children ashamed of her—the daughter who gave grace to the domestic circle become its blot and scorn. One fact marks the completeness of the ruin which has been wrought. Intemperate women are seldom, if ever, reclaimed. With the experience of some twenty years' labour in this cause, we can only point to one whose amendment warranted hope, and that one, the daughter of an accomplished minister, thanked God in her last moments that He was taking her away from temptations, the power of which she dreaded more than death itself. Within the citadel of the heart she well knew there slumbered a vanquished but unslain foe, who but waited the opportunity to play the traitor. God would seem to put a special mark of His abhorrence upon the female inebriate. The foul sin He would brand, by denying to those who commit it the hope of recovery. He seems to mark the offence with the fallen angels' doom. It is an appalling fact to which I am adverting, and I know not what other fact invests moderate-drinking practices with so fearful a responsibility. In a great naval contest of England, we are told that one ship ran aground so as to be entirely out of reach of the enemy, but contributed very much to the victory, by serving as a beacon to the other ships bearing down into action. It was not a way of contributing to victory that any brave captain would choose, but still this stranded vessel was not without its use. And so, while we would have no one to offer herself a sacrifice to this vice, to prove how great the danger is, we point to the wrecks which line the fearful coast, and tell all to look and take warning.

Another class exposed to peculiar danger by moderate-drinking customs are *persons of warm and susceptible temperaments*. That all who drink are in danger of becoming drunkards, is by no means true. You may have read the story of the artist who had some trouble in discovering a suitable head for a drunken tinker, which he wished to intro-

duce into a picture. At length he found a cobbler that he thought would suit when well primed with liquor, and set him in his studio in the proper attitude, with a bottle of gin beside him, and permission to drink whenever he pleased. The bottle of gin was soon emptied, but the cobbler continued as sober as a judge. Another bottle was brought and emptied, with no better result. "Be off," cried the artist, in a passion; "it will cost more to make you drunk than the picture will fetch."

Now, those of this class may drink with comparative safety to themselves. All moderate drinkers do not die drunkards. But while many may drink with comparative safety, others cannot drink without almost certain ruin. Those of a warm, open, generous temperament are most liable to become the victims of social indulgence. How common is it to hear when one has fallen through intemperance, "He was a generous-hearted fellow—a kinder husband never lived—he was the favourite of every one—he had not a fault till he fell in love with the bottle!" Yes, it is the nature of this vice to seize upon the noblest of our race. Now, how know you when you sit down at a table on which liquor is placed, but there may sit with you some one, to whom wine and spirits have a powerful charm? You may be able to resist the allurements, are you equally assured of the power of resistance possessed by all who drink with you? and if there be one there to whom the drinking customs are a peculiar temptation, are you not responsible for placing him in circumstances of peril? "But oh," say you, "we will warn them so soon as we see they are in danger; we will certainly counsel those who cannot restrain themselves, to join the temperance society—they ought certainly to abstain." Yes, you will enjoin your friend to do that which requires the greatest moral strength, in the season of his greatest moral weakness. Hundreds are at this moment verging towards drunkenness. Do you ask, "Where are they?" I reply, "In almost every family in the land." I know such cases, and they are not unknown to you. Ministers know of brethren, respecting whom they have grave suspicions. Elders and others know of church members, respecting whom unpleasant rumours are in circulation. Brothers and sisters cannot shut

their eyes to each other's jeopardy, and children attempt in vain to cover a parent's vice. Now, the question is, Do those who drink moderately tend to hasten or to avert the catastrophe? Why at all expose each other to a risk so great, and which affords not a single compensating advantage?

*Drunkards*, I further observe, are among the weakest of our race. And are they in no danger from moderate-drinking customs? They cannot drink moderately with impunity. So long as masters and mistresses, ministers and elders, drink moderately, they will soothe their consciences by the consideration, that they have the example and countenance of their betters in what they do. True, it may be alleged, "If they would only do as we do, no harm would happen to them." But they cannot drink moderately. Moderate drinking is to them only the starting point, from which they reach, by a short stage, beastly intoxication. "Do you see that gentleman on the opposite side of the room?" said a friend to me, as we sat at an ordination dinner. "He is sure to be drunk to-night." "You do not mean to say so?" "I do," was the reply. "He was a member of our church here, and was cut off for drunkenness. He holds an official situation in town, but he cannot join with any drinking party without ending in drunkenness." I made inquiry, and found that the result was as had been predicted. Now, here was a Presbytery, consisting of ministers and elders, after having been engaged in the solemn duty of ordaining a young minister to be the pastor of a congregation, tempting the weaker portion of that congregation to the commission of sin, and leading one, at least, to its immediate commission. It may be alleged that the Presbytery were not aware of the presence of the fallen professor referred to. To which we reply, that the state of even religious society, consequent upon our drinking customs, is so well known, that none can be exempted from the responsibility of giving these countenance. Are we not forbidden to put a stumbling-block in the way of a weak brother? Who is weak, if the drunkard is not? What is a stumbling-block to him, if moderate drinking is not? And yet, in the face of Scripture command, we place the stumbling-block in his way. Would you be willing to recommend moderate drinking to a drunkard? If not, why

do you practise it? Example is surely as powerful as precept. If, then, moderate-drinking customs expose the weak to danger, they are certainly to be condemned and avoided.

But there is another weak class still, to which moderate drinking is a powerful temptation. I refer to our *reclaimed drunkards*. Where are they? In almost every town and village in the land, I reply. Hundreds of them are to be found in every large city in the empire. They sit side by side with you in the house of God, meet you daily in the ordinary intercourse of life, and of all weak ones they have the strongest claim upon our sympathy. Let the drunkard abstain for fifty years, and yet he will certainly fall, if even at the end of that period he tampers with his old foe. It is not a mere habit with which a drunkard has to contend. Habits, we know, are most powerful; but in addition to a bad habit, he has to contend with a vicious appetite, and an appetite of the most inveterate kind. You remember the reply of the gentleman whom Mr Gough urged to take the pledge. "Give it up? Why, John Gough, Dives in hell never longed for a drop of water on his cracked tongue, as with every power I have, I long for drink, and will have it." Oh! what unknown struggles have been made—what unknown tears have been shed—what solemn vows have been taken, and all in vain! You may tame the tiger till its original nature seems extinguished, and its gambols may tempt you to fondle it as if it were a kitten; but let it only for once taste blood, and instantly its ferocity rouses into terrible manifestations. So the drunkard's appetite dies but with death itself. It may seem subdued—long years may efface from your memory the recollection of what it was; but let that man tamper, it may be but once, with his ancient foe, and he will rouse to action again with overwhelming power. The fact is, that drunkenness is a disease as well as a sin. We have looked at it too much in its moral aspect only. Far be it from me to speak lightly of its turpitude; but as our treatment of it will be influenced by the views we entertain of its nature, most important is it that we should take into account its physical character. There, then, it is in the system, as certainly as any disease to which flesh is heir. If disease be a disorder of the natural



functions of the organs of the body, what is intemperance but a disease?

Now, with a knowledge of these facts need we wonder that so many reclaimed from dissipation for a season relapse into their former habits? And were we to trace the ten thousand instances of apostasy from the practice of abstinence, we should find that in the great majority of instances the fall was accomplished through the temptations of moderate drinking. A gentleman addicted to intemperate habits was induced to abstain, and for a season enjoyed a happiness to which he had been a stranger for many years. Being afflicted with a difficulty of breathing, he took the advice of one who occupies the highest rank in the medical profession. "Do you drink spirits?" inquired the physician. "I have drunk too much of them in my day," was the reply. "Now," said his medical adviser, "there are two kinds of fools: there are those who drink none, and there are those who drink too much; go home and take a tumbler of toddy each night before going to bed, and you will soon get relief." The advice was taken, and a fortnight saw this promising member of the abstinence society, as utterly abandoned to all decency as he ever had been. Who, with the knowledge of these facts, is willing to undertake such responsibility?

Now, what have moderate drinkers got to say in vindication of a system that is pregnant with certain destruction to a numerous class of their fellow-men? I may ask my readers, "Are you sure that your son or daughter, your brother or sister, your husband or wife, are not of that class?" That somebody's sons and daughters, brothers and sisters, husbands and wives, belong to it, is certain. It will not do to call them poor, weak creatures. If they are, their claims on your protection are only the stronger. It will not do to say that the danger is their business, and not yours. We are associated for each other's protection and promotion in well-doing. Now, is it not a principle generally recognised, that if we discover what may be safe to ourselves endangering the well-being of others, it ceases to be lawful? What know you but that the child who drinks at your table may acquire a love for the liquor; and in that event, will you be blameless? What know you but that some one in the company who drank along with

you has already acquired a love for liquor? What know you but that the domestic servants, or the tradesmen, or visitors to whom you furnish liquor, have their relish for it only gratified by what you would deem immoderate indulgence? If so, will you be held guiltless in countenancing them in taking another step in their destructive career? Mark you, not only have you invigorated the appetite, by furnishing the means of fresh indulgence, but you have sanctioned the use of that which is hurrying their souls to perdition. No poor drunkard shall ever be able, I trust, to point to me as the one who furnished the glass which commenced his hell-ward career; but on many moderate drinkers this guilt rests.

If, then, it be the fact, as I think I have most conclusively shown, that moderate drinking exposes the weak to a danger which only the strong are able to resist, have I not established a most satisfactory reason for demanding its abolition? And I cannot better close this part of my subject than by quoting the words of the late Dr. Andrew Thomson:—"There is reason to fear that professing Christians live too exclusively to themselves, and consider too little the effect which their conduct is calculated to produce upon their fellow-men. They are careful, it is true, not to mislead, by setting an example that is intrinsically wicked. They acknowledge this at least to be wrong, and try to avoid it. But surely that scrupulous aversion to sin, and that anxious desire to promote the welfare of others, which uniformly flow from love to God, will lead to something more than this. These sentiments will make us cautious as to everything we do, not merely as it may affect ourselves, but as it may affect any of those by whom it is observed, and to whom it is made known; and whatever may be injurious to their religious or moral welfare, from that we will carefully and rigidly abstain, even though in its own nature it may be perfectly legal and innocent."

Another reason for abstaining from even the moderate use of intoxicating liquors is found—*Sixthly*, in the difficulty of determining when moderation ceases and drunkenness begins.

We find no difficulty in determining when almost any other sin is committed. Robbery, adultery, blasphemy,

falschood, are all so distinctly defined, that we can at once determine when they have been committed. But what difficulty in determining when a man has been drunk! A witness in a case of assault tried at Greenock lately, stated that he saw the complainant fall several times. He considered him neither sober nor drunk, but only so much the worse for liquor that he could not stand. He was convinced, however, that another of the party was drunk, because he crept up stairs on his hands and knees. I remember reading of a gentleman charged with being drunk, who resented the charge with the greatest indignation; declaring that there had been nothing wrong with him, but that every few steps he had taken the pavement had started up, and in the most provoking manner struck him upon the forehead. An English journal—the *Hull Advertiser*—reports a curious case lately tried in the Ecclesiastical Court of Chancery, in York, before “Chancellor Granville Harcourt Vernon.” The Rev. Mr. Clarke, a clergyman of the diocese, had been repeatedly observed to labour under an unsteadiness in his legs, assumed by the vulgar as indicative of his having swallowed certain glasses of fluids to an undue extent, and on this charge Mr. Clarke was put on trial before the Rev. Chancellor of the diocese. The tottering condition of the aforesaid pillar of the church, at sundry times laid in the indictment, was fully proved, and it was also established in evidence, that he had beforehand been imbibing potations considerably stronger than ordinary water. Still, it was *not* proved that Mr. Clarke’s senses had given way in any degree proportioned to the infirmity of his legs, and on this point a curious question of ecclesiastical ethics arose. The fact was not doubted that the reverend legs before-mentioned had been seriously affected by the drink of which their owner had partaken, but as his *head* meanwhile remained tolerably firm, it was argued that no case of drunkenness had been proved. The judge eventually decided in favour of this Christian view of the phenomenon brought under the notice of the court, appealing to his own example and experience in illustration of this innocent form of getting tipsy. According to the newspaper report, the Chancellor said:—“It is a fact in physiology, which is familiar with the experience even of those who are not pro-

fessionally aware of it, that it will occasionally happen, in the condition of an empty stomach, that a single glass of ardent spirits will produce an effect of depriving an individual, not at all of the use of his senses, but of the steady use of his legs. My own experience (continued the candid judge) is consistent with this, in one or two extraordinary cases. *Probably I am capable of taking as large a quantity of wine as almost anybody*; but, under peculiar circumstances—long exposure to fatigue or exercise, shooting or hunting—a single glass of cherry brandy has made me scarcely able to sit on horseback for a quarter of an hour. Nobody but myself was probably aware of this circumstance. I think something of that kind reconciles the testimony so largely favourable to Mr. Clarke, and his habits and character, with the observations of some individuals very little, if at all, acquainted with him, but who may have observed gestures—at all times, it appears somewhat peculiar, but very possibly and naturally exaggerated under such circumstances as those to which I have referred.” Had the Most Rev. Chancellor of York not been qualified in the manner described, it is impossible to say what might have befallen the worthy minister with the depraved legs, which had contracted this evil habit of getting drunk, though perfect sobriety reigned in his upper compartments.

Again, two men drink the same quantity of liquor—one is sensibly affected, and is charged with sin; the other speaks and walks as well as usual, and yet escapes reproach, while he is unquestionably the more guilty. A friend of my own was lately spending the evening in a company where liquor was freely used. “What a comfortable evening we have had!” said one of the party, on retiring. “Comfortable?” said my friend—“to me it has been anything but comfortable.” “Why?” said the other—“I am sure I am not the worse of anything I got.” “The more shame to you if you are not drunk,” continued my friend; “it would say more for you had you been drunk an hour ago—a man to drink as you did and not be drunk, shows that he is a well-seasoned cask.” Is there not in this deceitfulness of intemperance another reason why we should abstain? Did we know that in a certain field there was a man-trap, would not

the fact of our not knowing its whereabouts be a reason for our keeping out of its way? Thousands who have never been charged with drunkenness, yea, who have called to account brethren of weaker drinking capacity, have undoubtedly sinned in this matter. He that drinks but a glass, approaches nearer than the abstainer to the point of danger. Why, then, drink that glass? Can we be too far off from every possibility of evil? Of all territories, border districts are the most dangerous. Here grow desperate characters, and if we would escape their designs, let us avoid their haunts. We may give ourselves an impetus even in a pleasant course, which we may not be able to arrest when it has brought us to the brink of a precipice. The tendency of even Christians is to go to the utmost verge of their liberty. They ask, "How near I can go without sinning?" whereas, did they act wisely, their inquiry rather would be, "How far away can I keep, so as to be beyond possibility of danger?" What evil many have brought upon their own souls, and what disgrace have they brought upon the Christian cause, by not being fully alive to what safety required of them! It is a sad sign of our earthly tendency to be always hovering on the very verge of positive impropriety, or casting a wishful eye into Satan's territory, and arguing with the world for the last inch of debatable ground between us. If the line between moderation and inebriety be so indistinctly defined; if the nearer it is approached, the less apparent it becomes; if no lights are hung out on this fatal coast to warn; if every star becomes hid in the gloom in which it is enveloped, why not stand off to the greatest possible distance? If the line between moderation and inebriety be so indistinctly defined, there is no such doubt pertaining to the demarcation between abstinence and moderation. A wide gulf divides them, and none who ever launched on the sea of abstinence are unwittingly beguiled to approach even the inviting coast of moderation.

I concluded the preceding argument with a quotation from an eminent divine—I conclude this one in the words of one equally so. The Rev. Thomas Binney says:—"Here is danger. What is to be obtained by my exposure to it? If *conscience* reply, Nothing—nothing but personal enjoyment, perceptions of delight, innocent perhaps in themselves, but



which to you might be injurious in their influence, and would soon be difficult to resign; in such a case, the way is clear. The man knows his sanctification is the will of God, he does not know that these indulgences are, which seem so likely to draw away his heart—nay, in the very fact of that likelihood, he has all the proof he could require of its being his positive duty to avoid them." 'To an advice so sound I add not a word.

*Seventh*, Moderate drinking unfits us for effectively dealing with those who are guilty of intemperance.

We ought ever to maintain the position which best fits us for reproving sin. Suppose a case. You meet with friends, and join them in a social glass. You maintain what you consider strict temperance; but to your dismay, one of the party begins to exhibit symptoms of incipient intoxication. He is no longer capable of rational conversation, but launches forth in a strain of rude interruption and silly remark. You attempt first to smile at the vagaries of your companion, but annoyance and perplexity predominate, till a proposed return to the drawing-room enables your host to dispose of the weakest of his guests. Now, could you deal effectively with that brother? You have partaken of the same liquor—very possibly you have drunk of it as freely, although better able to resist its influence. Were you to reprove such an one, might he not reply, with withering effect, "Physician, heal thyself?" The case is no mere imaginary one. I have witnessed it. There is another duty some of us are called upon to discharge—to sit in judgment on brethren who have fallen through strong drink. Now, I confess, that were I a drinker, I would tremble on every such occasion, lest the accused should say, "If I have sinned, I have sinned in following the practices in which you gave me countenance." A minister, too fond of his glass, one day called upon a friend. He had been partaking of wine or spirits before reaching his friend's house, but was by no means drunk. Here he partook of more liquor—a quantity, however, which would not have intoxicated any man; but being added to what had been taken previously, consummated the intoxication of the drinker. His conduct was forthwith brought before the Presbytery of which he was a member.

and after prolonged investigation, it was adjudged that he be admonished by the moderator; and—what think you?—the gentleman who that day occupied the moderator's chair, and on whom devolved the duty of rebuking his fallen brother, and entreating him to greater circumspection in the future, was the friend in whose house the liquor had been furnished, that completed his intoxication. If ministers and elders—if Christians in general, would deal consistently and effectively with the victims of intemperance, let them see to it that they enter upon the duty with clean hands. The truth is, that moderate drinking is the grand bulwark of intemperance, and at the door of moderate drinkers lies, to a great extent, the responsibility of perpetuating our national vice. They give respectability to the usages in which the whole evil originates, and by which it is sustained. Were moderate drinking universally abandoned, how long, think you, would society tolerate the making and selling of strong drinks for the sake of mere drunkards?

What apology, I ask, in closing, can my moderate drinking friends present for the continuance of this practice, the evils of which I have been endeavouring to expose? Are they not half ashamed of it? How is it that sometimes, when I chance to meet one of them, he stands off, as if I had told him that my family were ill of scarlet fever? Have you never, as well as myself, marvelled at this strange conduct, till a current of air bore to you the odour of alcohol? How is it, that on entering the house of a friend, you are sometimes received amid symptoms of a little flurry? and the cause remains a mystery, till the discovery of a cork beneath the table, or a glass half concealed behind a pile of books on the sideboard, reveals the secret. Now, why this attempted concealment? Do abstainers make off with the tea-tray, and hurriedly wrap bread and butter, and all the other accompaniments of "the cup which cheers, but not inebriates," in the table-cover, and hide them behind the window-curtains, so soon as a friendly knock is heard at the door? An acquaintance of my own, having occasion to travel by railway some time ago, found his only companion a middle-aged and exceedingly frank lady. The train had not proceeded many miles, when she opened her hand-bag, and producing a brandy-flask, politely

requested my friend to partake. On being informed that he was a teetotaler, her countenance elongated a little, and the flask made a hasty retreat to its old quarters. No more was seen of the brandy-flask ; but, on passing through tunnels, the smell of brandy was very distinctly felt. Now, why this excessive regard for the feelings of abstainers ? The smell of brandy in the dark, as well as the turning of a feather, tells how the wind blows. On a review, then, of the whole subject, can any one, with a clear perception of the tendencies of things, a heart full of Christian benevolence, a solemn sense of responsibility, a consciousness of the influence of our example upon the conduct of others, and an eye on the judgment-seat, ponder each of the points upon which I have touched, and assert that, in a continued practice of moderate drinking, he is blameless ? Whether is abstinence or moderate drinking most Christian, most safe ? Against abstinence, a single objection, of the slightest weight, cannot be urged. Its practice violates no command of God. By means of it, many dwellings, once as dark and dreary as the very chambers of death, have been lighted up with the smile of friendship and the lamp of prosperity. Hundreds bend their way to the sanctuary, who, till its adoption, spent their Sabbaths in dissipation. Missionaries, at home and abroad, testify to the effective aid it has afforded them in their labours. This, then, is the cause we plead, and this is what we can say in its behalf. What are the pleas for moderation which will overbalance these considerations ? Nay, can any drink in view of them without secret misgivings ? Is that liquor which destroys reason, and inflames the passions—that liquor with which the seducer plys his victim, and the murderer primes himself for his deeds of blood—that liquor which is deadening the sensibilities to religious impressions, and disturbing the peace of almost every family in the land—that liquor which, beyond any other cause, is creating crime, and disease, and pauperism, and lunacy—is that the liquor which Christians and Christian ministers can drink without compunction ? I trust that we shall go on, exposing the evils of this most pernicious system more than ever, till the church has washed her hands from the evil in all its forms, and is thereby prepared to expel it from the world, that He may come whose right it is to reign.

## CHAPTER XIII.

## Total Abstinence Essential.

WE have seen in our day the temperance movement assume various phases. Experience has taught us wisdom, and we have framed our schemes accordingly. We commenced with contending for total abstinence from the stronger class of intoxicating liquors—allowing the moderate use of ales and wines; but as we found that these led back to gross intemperance, and were quite sufficient to originate the drunkard's appetite; we came to the conclusion that the intemperate could only be reclaimed, and that the sober could only be preserved in their sobriety, by total abstinence from everything by which the devil makes drunkards. The superiority of this scheme of reformation has been proved by thirty years' experience. A young gentleman having called in his physician, said, "Now, sir, I wish no more trifling; my desire is that you at once strike at the root of my disease?" "It shall be done," replied the doctor, and lifting his cane, smashed the wine-decanter which stood on the table. Now, this is our remedy. We are done with trifling, and are determined to go to the root of the evil.

An effective remedy for the evil of intemperance must be adequate to the accomplishment of the following three things:—Prevention, Reformation, and Preservation. These are our cardinal points. Gain these, and the work is done; but anything that fails of gaining these, is unworthy of the countenance of earnest men.

Observe, *First*, that nothing short of abstinence can prevent intemperance. How does the appetite originate? With the glass? No, but with the drop. Give spirits to one who has never before partaken of them, and he will afford no equivocal symptoms of strong repugnance. In some, however, this natural repugnance is easily overcome, and that which on being at first presented only begot aversion, is soon not only very palatable, but thirsted after with an insatiable craving. Get

rid to-day of every drunkard in the land, and moderation will supply you with a fresh crop ere the seed now scattered on the ground has brought its fruit to perfection. Are we not then justified in affirming that nothing short of total abstinence is adequate to the prevention of drunkenness?

It is not so much with the inhabitants of cellars and hovels—the frequenters of low tap-rooms and taverns—familiar at the police-bars, or residents within securely-guarded prisons, that we have to do; but rather with those who have too much self-respect and self-control to get drunk, who drink with the greatest circumspection, who would condemn drunkenness as fiercely as the most violent abstainer, who regulate the moral tone of the community, and give customs to society, who originate and carry forward schemes of benevolent action, whose example carries with it the greatest influence. Such are the parties with whom we have to do. The drunkard we recognise, not as our opponent in carrying forward this great work—he is too feeble to fight, and but the deluded victim of a system made and upheld by others. The spirit-dealer and the distiller are indeed powerful agents of the system. All these are fearfully guilty, and subjects worthy of the severest animadversion; but although all of them were converted to abstinence, the respectable, Christian, moderate-drinking class, would, in a single year, give existence to an entire new race of drunkards, dealers, and manufacturers. Is it not an invariably admitted maxim, *that the same cause will, in the same circumstances, produce the same effects?* Let, then, drinking continue, and drunkenness will continue; they are inseparably connected. Although we cannot affirm that every one who drinks will become a drunkard, we can affirm that the number who fall victims will always bear a proportion to the number who drink.

And yet, what is the remedy proposed? “*Moderation.*” Moderation! that’s the scriptural plan. Enforce that, practise that, and then you take reasonable ground—ground which you will get God-fearing, decent people to occupy with you: “Let your moderation be known unto all men.” “Those around never see me take too much.” “Let them follow my example, and they are safe!” Now, we have just to say, that were moderation likely to cure the evil, it would



have been cured long ago; for the remedy has for centuries been universally applied; but, strange it is, the more we get of the medicine, the more desperate becomes the disease. Can that be a remedy which contains the germs of the disease you seek to cure? And who will deny that the most moderate use of the liquor *may* originate the drunkard's appetite? It cannot, then, destroy the evil, if it tends to create it. What drunkard ever had his appetite restrained by drinking moderately? Where are the drunkards whom moderation has reclaimed? But where are the drunkards whom moderation has made? Why, though there is a gaol in almost every town, they continually require enlargement, to make room for the victims of this system misnamed scriptural. We too, however, respect scriptural moderation; but we understand, by scriptural moderation, the lawful use of things good and safe, and total abstinence from things pernicious.

Say, would children not be safer in prosecuting the journey of life, were they fortified against temptation, by the principle of abstinence? Who can doubt it? What parent, then, can deny his child the additional protection which this principle would afford? Oh, how you mistake your relation to your little ones! Flowers you think they are, to perfume your wilderness journey! Yes, and if cultivated, they will bloom and diffuse a sweet fragrance for ever; but if neglected, no deserted garden will send forth an influence half so noxious. Images of beauty, to impart to life the spirit of poetry! Ah, in that little one, now so apparently simple, there is a nature that may yet outrival an angel's grace or a devil's malignity. Playthings! If, when gamboling around your chair, or nestling in your bosom, they could start up in all the fulness of maturely-developed character, would you not grow pale and tremble before them? Go to yonder prison. Enter its gloomiest and most securely-guarded cell. Mark that sullen, hardened man, and as you shrink from the being whom a seductive world has betrayed, recollect that that countenance, so seowling, once sent joy to a mother's heart, and that hardened nature was once tender and pliable; and had that father, as he proudly viewed his boy, and that mother, as she yearned over her first-born child, abandoned the ensnaring,

art of drinking, and instilled into the opening mind a sense of its dangerous tendencies, this day might have found that desolate home happy, and one unfit for communion with his race, an ornament of society, and the stay of his parents' declining years.

To our fellow workers in the cause of temperance we would say, if you would turn your labours to the best advantage, make the young more directly the objects of your efforts. Not that we would have you to abandon expostulation with the old, but that while you seek to "cure," you forget not to "prevent." You have seen a range of buildings on fire. In spite of every effort, the flames progressed. What was to be done? Dividing the force of the fire-brigade, one party advances beyond the point at which the flames have reached, and so saturates the building with water, that when they have escaped, panting and enfeebled from the drenching to which the remaining party has subjected them, they cease their destructive career. So, while you continue to ply the old drunkards and their allies the moderationists, with your cold-water arguments, forget not to saturate the yet untouched portion of the community; and thus the enemy, when driven from his stronghold, will in vain seek refuge among those who have been forewarned of his insidiousness, and fortified against his approach.

On all, a solemn responsibility rests, with respect to the coming generation. In virtue of an advancing spirit, we are under obligation to leave the world purer and wiser and better than we found it. What right, then, have we to transmit to posterity a system which shall unfailingly be the ruin of millions? Destroy the drinking system, and the world loses nothing but wretchedness and misnamed pleasure; while on the side of gain, piety will have a purer atmosphere in which to flourish, and from the upward and onward tendency of human progression, an incubus will be removed which crushes the noblest aspirings of our nature, and an influence destroyed which blasts its noblest affections.

And say, ye youth! in behalf of whom we plead, will you not awaken to a sense of your high destiny and the legitimate exercise of your noble powers? Oh, that we could fire you with a spirit that would prompt you to trample all that

is mean beneath your feet, and rise to the high dignity of identifying yourselves with the great enterprise of human advancement! Yours is the duty of laying your fathers in the grave, and guiding the footsteps of the coming age. While inheriting the virtues which the former bequeath, bury with them their errors and their vices, that posterity may possess a purer inheritance, and that yours may be the laurels which are destined for the heroes by whom the conquest of Evil is achieved.

We are equally justified in asserting, that nothing short of total abstinence is adequate to the reformation of the intemperate.

This, we believe, is pretty generally admitted. We have venerable divines so affirming. Dr. John Brown says, "A person is fond of wine; but his taste has seduced him into intemperance. What is such a person's duty? According to our Lord, it is obviously to abstain from it entirely, on this plain principle, that the evil he incurs by abstaining, however keenly felt, is as nothing to the evil to which the intemperate use of wine subjects him, even everlasting punishment in hell."° The late Dr. Lawson of Selkirk says, "There are some who cannot swallow a glass without having an appetite excited for more, which they feel themselves incapable of restraining. They could perhaps have denied themselves the first, but they cannot deny themselves the second and the third, and then they go on till wine inflames them, and they become the scorn of their enemies, and the object of pity to their friends. As a small quantity of strong drink is an irresistible temptation to such persons, they ought not so much as to look on it. Why not look upon it? What harm will the sight of it or a little taste of it do to us? Would you look upon it or taste it if you knew that a serpent was in the bottom of the glass, or if you knew that the devil was in it? But you will soon find, if you indulge your licentious appetite, that the old serpent was in it, lying in wait to deceive your souls to your destruction."† Now, we have to ask in passing, what have Christian ministers, and Christian elders, and Christian church members to do with a glass that has got the

\* "Discourses of our Lord Illustrated," vol. 1., p. 227.

† *Secession Magazine*, 1838, p. 457.

devil at the bottom of it? Dr. Patton of New York tells a story of a young man whom he had met on board the ship on his way to England. "I care for nothing," said this youth, whom wine had beguiled, "but the first glass. But when the first glass gets down, it feels so lonely, that I send down a second to keep it company, when they begin a quarreling with each other, and I send down a third to put things right, when they turn round and ask the new comer what he has got to do with their family matters, and then goes down a fourth and a fifth, and they all enter into a base conspiracy to take me down drunk." Ah, it is in the first glass that the danger lies. Oh, yes, to drunkards, you admit; hence, very many are in the custom of recommending their intemperate friends and dependants to take the pledge as their only safety. Times without number have persons come to us that we might use our influence in inducing their dissipated relatives to abstain—mistresses in behalf of their servants, and employers in behalf of their workmen. Lately, a gentleman drove up to our door, and sent in his coachman to take the pledge, and get a certificate that he had done so. This man had but recently withdrawn from the ministry of one who speaks from the pulpit reproachfully of abstinence. Had he gone to his old pastor, what could he have done for him? Now, it is all very well to get the dissipated to abstain, but why is it that those who would befriend them will not abstain along with them? "Oh! that's quite a different thing," say they. "Our circumstances are very different. What is needed for them, may not be required for us." We grant the difference of circumstances; and on this very difference we base our argument. Ought not the strong to help the weak? Is there anything more reasonable or Christian, than that? The question for present consideration is not, what *we* need, but what do those need whom we would befriend? If we be honest in our professed wishes for their good, are we not bound to use all lawful means for its attainment? And as the good aimed at pertains to their highest interests, can we stop short of any lawful sacrifice in order to its attainment? "Well, it is a rule with me," said a certain gentleman, "never to drink when I am in the company of one who likes liquor." "And so I suppose," said



the friend to whom he made the remark, "that when a company see you turn down your glass, they will whisper to each other the question, 'Who is the drunkard that is present to-day?'" Who does not see, then, that one who is himself an abstainer, is by far the most consistent, kind, and effective in the reclaiming of others? To require another to abstain without giving him the advantage of personal example, is cruel and mean. Who, then, does not see the advantage which the abstainer possesses as a reformer of the intemperate?

That total abstinence is adequate to the reformation of the drunkard, has been proved in ten thousand instances. No one fact was ever better attested. While it is evident that there are thousands whose appetites are so strong, and whose moral purpose is so weak, that they will drink while law permits drink to be sold, it is equally evident that there are thousands more who need but this duty to be presented to them, and their purpose to abstain to be supported by the example of others, and the aids of religious influences, in order to recover their character, and resume their place among the moral and respectable. In support of this opinion, we may be permitted to adduce a few instances with which we are personally acquainted.

When lately on a visit to Greenock, we were introduced to as fine a specimen of a reformed character as we hope to see. For many a long year he had been known to the boys of the town as Tag-Rag. Dissipation had assigned him the nick-name. One day, having partaken freely of rum which was being landed from a vessel, he sank down in a state of insensibility. A crowd collected, and Tag was pronounced dead. Under this impression he was conveyed to his lodgings. His apparently lifeless body was stripped of its rags, and, with such articles as his landlady could command, he was arrayed for the coffin. A company soon assembled to honour his memory with the orgies of a *wake*. Drinking, singing, and telling legendary tales of St. Mary and of other saints, went on for several hours. Many were the kind things that were said in Tag's praise. "Oehon-a-ree!" exclaimed his landlady, "but he was the lucky ould lodger." "True, he loved a *dhrop*; but he was a broth of a boy." "The kay



would be no more the kay of Greenock." "The police would indeed miss him." Such affirmations as these were breaking upon Tag's ears as his confused brain gradually emerged from the oblivion of intoxication. The clock striking the hour helped considerably to clear up his recollection, and, with a sudden start, he leapt into the centre of the awe-stricken drinkers, exclaiming, "It's time to be off—there's eight o'clock, and the Liverpool boat 'll be in." Tam o'Shanter's witches did not quicker vanish than did the company which had met to *wake* Tag. The landlord alone ventured to interrogate the supposed ghost. "Are ye alive, Tag?" and to Tag's protestation that he was, he had only breath to ejaculate, "I don't think yeer a man ove this world!"

Yes, poor man, "it was time to be off." Retaining his grave dress as under clothing—never having been so comfortably provided for in that way before—he went on board the steamer, and learned that an old friend, to whom he was greatly attached, under the influence of *delirium tremens*, had jumped from the paddle-box and been drowned. Now, he thought, "It's time to bethink myself." Once more, however, he was induced to enter a drink-shop; and he and his companions were ushered into a barrel-shaped room. "Well, well," thought he to himself, "this does represent my life; what has it been but life in a barrel? I'll be a man yet; and, by God's help, know something of a man's dignity and rational happiness before I die." It was his last visit to the dram-shop. He had heard of teetotalism as a cure for drunkenness. He went to the meeting—took the pledge—sent word to the police superintendent that he might place over his cell a ticket "To Let," as he would not longer require it. A porter's badge was got for him, and for the first time he began to reap the fruits of industry, and taste the sweets of sober living. The boys ceased to call him "Tag-Rag," and now he rejoices in the honourable designation of Mr. M'Taggart. After having been six-and-thirty years a drunkard, he has, since October, 1842, been a sober man, and never taken any liquor stronger than water.

Lately, when the advocate of the publicans' movement against Forbes Mackenzie's Aet was addressing a meeting in

Greenock, he sought to throw scorn on the temperance cause, by disparaging its promoters. "Teetotalers! what are they? notoriously gathered from the most dissipated class in the community. Every one knows Tag-Rag, and these are the men ——" The close of the sentence was drowned in a perfect storm of indignation. It was a most impolitic hit. A noble cause had been assailed, in the person of one of its greatest trophies. The result was, that a subscription was set on foot, and in less than a week Tag was presented, at a crowded meeting of the inhabitants, with a silver medal, which he would not exchange for even a Crimean one—memorial as it is of a nobler victory; for "better is he that ruleth his spirit than he that taketh a city." And now Tag, of all the porters at the quay of Greenock, is the only one that can boast of a silver badge.

A career so remarkable induced me to solicit an interview with Tag. There he was—a bluff, honest-looking, sailor-like old man, bearing unmistakeable indications of rough weather and rougher usage. As I took his massive medal in my hand, I said, "You were not always led by this chain, Tag."—"Deed no, sir," was the reply; "but often I expected to end my days with a rope about my neck." Deceived by his man-of-war appearance, a naval-officer one day asked him if ever he had been in the navy. Jack replied in the negative. "Then," said the officer, "you must have been in the army?" Jack still replied, "No, sir." The officer, making a still closer inspection, declared, "You must have been engaged in some sort of warfare?" "Ye'r richt there, sir; but it was in the whisky war, and it was then I was so severely wounded; but I am now in the cold-water army, where there is good pay, and the expectation of retiring with a liberal pension."

Several years ago, a brother in the ministry learned that one of the noted drunkards of the town in which he laboured was in a state of awful wretchedness, consequent upon drinking. Instantly he made his way to the poor man's dwelling. On entering, he found him seated before the fire-place. "How do you feel to-day?" said the minister. "Not well," was the reply. "What is the matter with you?" "Oh, it is my stomach." "Now, to be plain, the wonder is that you

have a stomach at all. I tell you frankly that unless you join the total abstinence society you are a gone man." "The total abstinence society!" said the drunkard, "I am not very sure about it." "Why, what fault do you find with it?" "I'm not sure it is respectable." "Respectable!" exclaimed the minister; "do you mean to say that Dr. ——— is not respectable, or that I am not respectable? I'll give you three hours to think of it—so, good-bye; look for me at six o'clock." At the appointed hour, the minister, accompanied by the secretary of the society, returned. They found that the poor man, on reflecting, had resolved upon following the advice given. Before enrolling his name, they all knelt down, while the minister earnestly implored that God would give this poor slave of intemperance strength to abide by his good resolution. Now, we ask, was this minister right in tendering such advice? and was this poor man right in taking it? If so, on what ground can you refuse like counsel and aid to every poor drunkard in your neighbourhood? But to proceed. One day the minister asked his convert what were his feelings after he had joined? "My wretchedness was beyond expression," said he, "and had the world been mine, I would have given it for a glass of whisky; but oh! that prayer of yours, I never could get over that prayer." He also stated that the publican called to see what had become of him, and even sent him liquor that he might be tempted to violate his pledge. His boon companions tried to laugh him out of it, but "that prayer" was more than a match for them. A few evenings after, he was observed to take a seat at his friend's weekly prayer-meeting. A few Sabbaths after, he made his appearance at the church. Every one asked his neighbour what had happened that that drunken creature was becoming serious. Years have passed, and still he stands. By his industry he has well-nigh reclaimed a small property, which he had lost through his dissipation; and now that minister numbers among the members of his flock the man who was once the butt of boyish merriment, and prominent in the town where he lived among the lovers of strong drink.

While passing a few days at a watering-place on the west coast of Scotland, we had the pleasure of renewing the acquaint-

ance of one with whom we were often associated in the advocacy of temperance, about twenty years ago. His history is an affecting one. He and his wife occupied the position of respectable working-people, and to their worldly respectability they added the profession of godliness. Both were members of a church reputed for its high standard of fellowship; but, in spite of their profession, drinking customs ensnared them. Unable to maintain the degree of indulgence sanctioned by the church, they were cast out as irreclaimable reprobates. Their home was in keeping with their habits. On one occasion the woman attempted suicide, and on another, attempted the murder of her husband. It was at this stage the friends of temperance found them—and what is their condition now? The church has again received them. The husband is foreman of the work in which he is employed, and in receipt of a handsome salary—owns the property in which he resides—rejoices in an only son, who is studying for the ministry; and with much feeling he said, “As I got to the door one evening, somewhat late from a temperance meeting, I heard the lad conducting family prayers. I paused, and said, it is surely a blessed cause that can bring the like of this to a wretched man’s house.”

That abstinence is adequate to the reformation of the intemperate, is evident from ten thousand cases such as these. Such are the fruits with which our labours are everywhere crowned. Such are the fruits with which the efforts of every total abstinence society in the land have been crowned; and with facts like these before us, we appeal to the drunkard in his own behalf.

Perhaps you have heard of the little plant called *samphire*, which grows wild on the sea-shore, but is never covered by the water. A knowledge of this fact once proved very useful to some shipwrecked sailors. Having climbed to the top of the rocks, chased by the scowling and angry billows which threatened to engulf them anew, their fears were terminated by discovering the little plant, which told them that they were beyond the reach of the raging sea. Samphire-like, total abstinence grows along the shore of the drunken ocean, near enough to be discovered by those who have made shipwreck of their sobriety, but too distant to be reached by the



dangerous surge of even moderate drinking. Up, then, to this landing-place; let the perishing victims of drinking struggle, and here let the friends of temperance unfurl their flag of hope, and raise the warning shout.

*Finally*, to the preservation of the reclaimed, total abstinence is equally essential.

It is essential that they abstain, and it is essential that those with whom they associate abstain also. It has been well observed by Foster:—"The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of a *mound* of a reservoir—if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is, that if it give way again, it will be *in that place*." What is true of principles, is also true of passions. But let us hear the reclaimed's own testimony:—"A thimbleful of spirits," said one, "would convert me into a demon." There is before us at this moment the narrative of a James Cowan, who commenced business as a draper in Dundee, with a capital of £2000, but who descended through dissipation to poverty, and who, in struggling upwards, put upon record this remarkable declaration:—"I shall, if pressed to take a single drop, produce the page whereon my resolution is recorded; and if still enticed, I shall look upon that person in the light of an infernal fiend." Nor is evidence wanting to prove that these men express no groundless alarm. Numerous cases of backsliding from the temperance ranks crowd upon our memory. Let one suffice:—There lately sat at his brother's table a poor wretch who had recently joined the temperance society. The wine-glass was circulating, and as he and another were the only abstainers present, their abstinence became the subject of remark. A doctor of divinity present ridiculed the idea of people not being able to restrain themselves. And what was the sequel? In a fortnight, that poor man was reeling through the streets, mad with drink, attempted suicide, and is now an exile from his native land. Had that brother and that minister acted a wiser part, and encouraged by their countenance the fallen one in his efforts to regain himself, how different might have been the result!



How can the reclaimed find safety but in an abstaining community ! Every one who adopts abstinence, befriends them ; and every one who drinks, exposes them to temptations which may be the undoing of them for ever.

Have we not, then, by the most conclusive arguments and facts, made out the superiority of abstinence as a means of reformation ? Is there any other worthy of countenance ? Why then hesitate respecting its adoption ? To hesitate, is unworthy of the emergency. To waste time with other means, is trifling with interests the most momentous.

## CHAPTER XIV.

### Total Abstinence in accordance with Acknowledged Principles.

It is, we conceive, of great importance that we show how extensively our movement is based upon principles of Scripture and sound reason, which none can gainsay. Nothing is more common than for opponents to regard our movement as a novelty, an anomaly, an up-start, which requires only to be brought to the test of Scripture and common-sense that its absurdity may be exposed. Now, we ask no greater favour than the opportunity of showing that it harmonises with all the principles upon which intelligent conduct is based.

Our principle is in accordance, first of all, with the law of self-preservation. Most creatures are provided with the means of self-defence, or where these are wanting, fleetness contributes to the same end. If man be not the most powerful of animals, his superior intelligence enables him to provide for his safety by other means. The impulse to defend ourselves in moments of danger is universal ; and the law so far recognises this universal fact, that it justifies us in taking even the life of another, if we have no escape from his murderous designs. Is not abstinence from intoxicating liquors in accordance with this law ? We have already proved that the use of them is fraught with danger of a very high degree. Who, then, shall blame us if we avail ourselves of

the only means in which we can be perfectly safe from the threatened evil? Now, our Lord has, in the most forcible manner, warned us of the danger of dallying with temptation. Has He not commanded us to watch and pray that we enter not into temptation? and has He not taught us to pray—"Lead us not into temptation?" Nay, has He not urged us, when an evil threatens us, to make any sacrifice rather than remain exposed to its seductions. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Jesus adduces, not without reason, the images of such costly sacrifice. The loss of these is regarded as no ordinary calamity, yet He teaches us that it may be better to sacrifice even these, than lose that which is more precious. The word "offend" does not here signify to displease, but to place a stumbling-block or temptation in the way. Do I need, then, to repeat how the author of all evil has filled the alluring cup with the most specious seductions? The principle of this passage *approves* of abstinence, for it *approves* of the sacrifice of questionable advantages, for the sake of positive good; and it *enjoins* abstinence, for it *enjoins* the most radical measures for the curc of inveterate evils. "It is a woeful thing," says Owen, "to consider what slight thoughts the most men have of this thing, viz., temptation. Let no man then pretend to fear sin, that doth not fear temptation to it; they are too nearly allied to be separated. Satan hath put them so together that it is very hard for any man to put them asunder. He hates not the fruit who delights in the root. Boldness upon temptation, springing from several pretences, hath, as is known, ruined innumerable professors, and still continues to cast many down from their excellency: nor have I the least hope of a more fruitful profession amongst us, until I see more fear of temptation. Sin will not long seem great or heavy unto any, to whom temptations seem light or small."

Another principle intimately allied with the one I have

now noticed, is *the law of love*. Suppose it were true that we are in no danger *personally* from the use of intoxicating liquors, that does not constitute a justification of our indulging in them. "Love," says the apostle, "worketh no ill to his neighbour." Can you say this of drinking customs? May our countenance of them not inflict on our neighbour the most deadly injury? We might on the mere ground of *humanity*, establish a plea for the drunkard upon the compassion of all. "Thou shalt love thy neighbour as thyself;" and "Who is my neighbour?" Every man is your neighbour—no matter what is his condition, his clime, his nation. If he who could say, "I am a Roman," could rouse in his behalf the sympathies of a mighty people; he who can say, "I am a man," should touch the hearts of all mankind. The nature which is endowed with reason, and destined for immortality, is not to be passed by, as an ordinary thing. And what a picture of a glorious nature in ruins! The miserable drunkard that reels along your streets, carries beneath his rags a soul which kingdoms could not purchase; a wronged, a crushed, a ruined soul, but still a soul. And if God's Son could die for it, who may not care for it? What, then, shall beget our sympathy if this spectacle does not? You allege that we are agreed as to the evils of drunkenness. Common as is the assertion, we doubt its truthfulness. No man has surveyed its ruin and fathomed its depths, who for a glass of wine will venture within the circle of its influence, or refuse to aid in the rescue of its victims.

Our movement is based also upon the principle of *Christian expediency*. We find that Paul would not even "eat flesh while the world standeth," if he thereby made to offend a weak brother. He made this declaration in consequence of some converts from heathenism, having conscientious objections to eating flesh which had been offered in sacrifice to an idol. Now, while Paul himself regarded an idol as "nothing," and thereby the flesh as no way affected by having been offered in sacrifice, yet as some of the converts felt averse to using as food, flesh which had been so employed, he was prepared, rather than offend their weak consciences, to eat no flesh at all. If, then, Paul would abstain from what was good in itself for the sake of others, surely it can-

not be wrong, for the same reason, to abstain from that which is pernicious? "What he aimed at," says Jonathan Edwards, "was by any means to promote the interests of religion, and the good of the church. And he had rather forego all the common comforts and enjoyments of life, than that religion should suffer."\* "Everything that is lawful in itself," says the Rev. Dr. John Brown, "is not always expedient or proper in the circumstances in which we are placed. Where it becomes inexpedient in my circumstances, it becomes unlawful for me. The Christian who acts on the principle, that everything that is lawful in itself may be done at all times, and in all circumstances, will often make his liberty a cloak of wickedness. A Christian must never do what is unlawful; but it may sometimes be his duty to refrain from doing what is lawful."† "Scarce is there any one thing," says Bishop Sanderson, "wherein the devil putteth a slur upon us more frequently, yea, and more dangerously too, because unsuspected by us, than in making us take the uttermost of our freedom in indifferent things. It therefore concerneth us so much the more to keep a sober watch over ourselves and our souls in the use of God's good creatures, lest, even under the fair title and habit of Christian liberty, we yield ourselves up to a carnal licentiousness, or to a criminal uncharitableness." "Christians do not sufficiently consider," says the late Dr. Wardlaw, "what advantage the world is ever prone to take of everything in their conduct that can at all be construed into allowance of what they themselves wish to practise; how much further the evil of their example goes than the good; from how slight an indulgence on the part of a saint they will deduce a wide and licentious sanction. Surely this ought to make Christians exceedingly cautious and circumspect. When they find their example, even in what they may conceive to be in itself—and as they practise it—innocent, pleaded in behalf of indulgences far beyond the harmless limit which they have set to themselves, it becomes their duty to exercise self-denial; and although they may conceive it, and justly conceive it, a hardship that the perverseness of others should deprive them

\* "Edwards' Works," Edinburgh edition, vol. vi., pp. 238, 239.

† "Brown's Discourses" on 1 Peter, 1st. edit., vol. i., pp. 403, 404.



of a liberty in which God and conscience do not condemn them; yet, since God and conscience do not require them to take the liberty, and no principle therefore is violated or compromised in its relinquishment, there can be no hesitation as to the path of duty. If, by their walking on the brink of a precipice, the result is, that others fall over it, will they, for the sake of showing their liberty, still persist in keeping near the edge, and disdain the consequences? It is not for us to say, 'If men *will* pervert and abuse our example, we cannot help it; the fault is their own, and let them take the consequences.' This is not the benevolent spirit of the gospel. Oh! what is any little liberty of ours, however harmless, when compared with encouraging fellow-sinners in their worldly and self-destroying courses! Such sacrifices are not to be named. Life should not be dear to us when the stake to be won by its forfeiture is the souls of men." \* "Such was Paul's respect for expediency," says the Rev. Dr. Chalmers, "by which we mean, not a selfish, or political, but Christian expediency, or what is best and most expedient for the good of human souls, that on his mind—and on every mind such as his, of highest spiritual philanthropy and patriotism—it is an expediency which acts with all the force of a most urgent obligation; and hence the noble declaration regarding what in itself he held to be a thing of indifference: 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' "†

I have preferred giving these sentiments in the language of others of acknowledged authority, to show the more conclusively that our movement is based upon one of the most distinguished principles of New Testament morality.

But not only have we Scripture principles on our side, *we have abstinence from intoxicating liquors, embodied in the examples of some of the most illustrious saints held up in the Bible to our imitation.* We might point you to Samson, whose mother, in the prospect of his birth, was forbidden the use of wine or strong drink.

\* "Discourses on the Sabbath," pp. 285-287.

† "North British Review," No. 3.



"Oh! madness, to think use of strongest wines  
And strongest drinks our chief support of health,  
When God, with these forbidden, made choice to rear  
His mighty champion, strong above compare,  
Whose drink was only from the limpid brook."

We might point to Daniel and his three companions, who preferred to the king's wine, pulse and water, and who appeared "fairer and fatter in flesh than all the children who did eat the portion of the king's meat." We might point to the Rechabites, who abstained in obedience to the command of their father Jonadab, and whose obedience secured for them the approval of God. We might point to the Nazarites, who, in obedience to a vow, abstained from whatever intoxicated. We might point to John the Baptist, than whom a greater has not been born of woman; and yet he came, "neither eating bread nor drinking wine." Now, by adducing these examples, it is not our intention to prove that abstinence from intoxicating liquor is obligatory, but to prove that abstinence is lawful. God no where requires us to partake of intoxicating liquors, and wherever we read in His Word of the practice of abstinence, we have His commendation of that practice. Could more be required by the most sensitively conscientious, who are truly anxious to adopt this principle, than to be assured that God forbids it not?

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## CHAPTER XV.

### Objections to Total Abstinence.

OBJECTIONS of various kinds have been urged by our opponents.

*Health* is a sacred trust, and it must be attended to. Often do we meet at table blooming women and stalwart men, who allege as their apology for their glass of wine, that it is taken according to medical prescription; and yet they are never able to testify as to any advantage they have derived from the practice. Were it not that we always feel

vexed that wise people should be so befooled, and others encouraged to drink *for gratification* in consequence of their *medicinal libations*, our gravity would scarcely survive their apologetic assurance.

That the world has many weak and sickly ones in it, we too well know ; but that it would have more of these were wine and brandy utterly extinct, we more than doubt. How often has a cessation from the quantity prescribed by medical authority been followed by no injury, but rather with benefit ! Need I adduce the experience of the Rev. Mr. Robinson of Christ's Church, Chelsea, who partook of wine daily, believing in its health-giving properties. "With gratitude to the Author of every good and perfect gift, I here declare," says he, "that I gradually ceased to be troubled with headache and bilious feelings ; and on continuing the principle, became *decidedly stronger, and more capable of performing my daily duties.*" Need I adduce the case of the Rev. Mr. James of Birmingham, who informs us, after he became an abstainer, that "a disease in my throat, which once laid me aside from pulpit labour for eleven months, and always distressed me as long as I partook of beer, wine, or spirits, has entirely left." Need I adduce the case of the Rev. Dr. Guthrie of Edinburgh, who for some years partook of wine for his "heart's sake," as he said, but who, on abstaining entirely, experienced a wonderful invigoration of health.

I recollect Dr. Patton, of America, telling me, that he was visited by a deputation, consisting of two ministers from this country. One of them had serious objections to abstinence, but the other approved of it, and returned home apparently a confirmed abstainer. Some years after, Dr. Patton had occasion to visit his proselyte at his own house. To the doctor's amazement, wine was upon the table at dinner, and his hopeful scholar partook of it too. "What means this, brother ? did you not learn to abstain in my country ?" The challenged backslider from the total abstinence practice directed the doctor to apply to his medical man, who was also at the table, for an explanation. "Then it is by your prescription, sir, that my brother has betaken himself to wine again ?" asked the doctor. "It is, sir," was the reply. "How long have you been prescribing wine to

my friend as a medicine?" "About seven years, I think."  
 "And has it removed the disease?" "I cannot just say  
 that it has." "Well, now, will you inform me," asked Dr.  
 Patton, "is it your usual practice to continue the same  
 medicine for seven years, when it does not succeed in remov-  
 ing the disease?" "I confess," was the reply, "that that  
 is a thought that never struck me." But even medical men  
 begin not only to testify to the virtues of abstinence, but to  
 celebrate its praises on festive occasions. At a recent annual  
 dinner of the Royal College of Physicians, Edinburgh, instead  
 of such songs as "The Glasses Sparkle on the Board," or,  
 "Willie brewed a peck o' Malt," we heard the following ditty:

"Oh! the days are gone when claret bright  
 Inspired my strain,  
 When I sang on every festive night  
 About champagne.  
 Prime 'thirty-four'  
 In floods may pour,  
 And glasses gaily clatter,  
 But there's nothing half so safe to drink  
 As plain cold water.

"Though the bard may make a greater noise  
 Over his wine,  
 When with other bacchanalian boys  
 He chances to dine;  
 Yet if he wake  
 With a headache,  
 And wonders what's the matter,  
 He learns there's nought so safe to drink  
 As plain cold water.

"There's Dr. Hassall, he proclaims  
 That water's full  
 Of curious brutes, with curious names,  
 In every pool.  
 Now you will see  
 That this must be  
 A most important matter;  
 For it's clear there's meat as well as drink  
 In plain cold water.

"Professor Clark of Aberdeen  
 Says chalk is there,  
 And Monsieur Chatin, iodine  
 Finds everywhere.  
 If this be true  
 It's clear to you  
 It's just so much the better,  
 For there's meat and drink and physic too  
 In plain cold water."\*

\* "Journal of Medical Science," February, 1854.

But the fallacy of the *strength-giving properties of alcohol* presents an equally formidable front. The late Mr. Buckingham relates an interesting instance:—About twenty years ago, having one evening delivered a lecture upon the advantages of total abstinence, discussion was invited, and a working man (one of a group) arose, and said that he desired as much as any one the removal of drunkenness, but he did not think that the labouring man or the mechanic *could* execute his full amount of work without beer; it might do for gentlemen like the chairman, or a “Parliament man,” but for a hard-working man like himself, a journeyman wheelwright, to do without it, was *perfectly ridiculous*. In this sentiment all the group loudly joined. With great tact Mr. Buckingham inquired, “Have you ever *tried* it?—if not, how are you able to judge?” And after a few of his happy sentences, he proposed to adjourn the meeting for a *month*, and in the meantime that the wheelwright and his comrades should *make the experiment*, and then give their honest verdict. To Mr. Buckingham’s delight, the group of men accepted the challenge. The second meeting night arrived. The church was crowded for two hours before the time for taking the chair. The foreman, addressing himself to the audience, stated in substance as follows:—“We have faithfully kept the promise we made since the last meeting held here, a month ago, and from that time to this, not one of us has tasted any intoxicating drink. We have continued to the end, improving sensibly as we proceeded; and as we had not been a single day, or even an hour, absent from work during the usual periods, there were *no deductions from our wages for ‘LOST TIME;’* so that besides being stronger, healthier, and happier than before we commenced this substitution of water-drinking for beer, we had each of us, at the end of the fourth week, from thirty to forty shillings more in our pockets than we were formerly accustomed to have for the same period. We rejoice, therefore, that we attended the first meeting, though we came to *oppose* it; and we mean to persevere as we have begun, and *recommend all working men to follow our example.*”

With stimulating liquor men will work harder than others for a few hours, but those who live well will work much

more regularly, with greater ease to themselves, and at the week's end, or the month's end, will have done more work, be stronger, and much happier than those who had been goaded on by alcohol. The miller's horse works and fattens upon the grain, in the state in which God sends it, and why not man? Dr. Franklin, when a pressman in London, drank water, while all the other men drank several pints of porter a-day, and with good food, was much better, and did his work with more ease than they. The Roman soldiers, who conquered the world, drank only vinegar and water. It was observed in a glass manufactory, that the men who drank water appeared ten years younger than those who frequently took intoxicating liquors. The unsoundness of the popular opinion respecting the strength-giving properties of alcohol has been disproved in ten thousand instances. A student of one of the American colleges had a barrel of ale deposited in his room, contrary, of course, to rule and usage. He received a summons to appear before the President, who said, "Sir, I am informed that you have a barrel of ale in your room." "Yes, sir." "Well, what explanation can you make?" "Why, the fact is, sir, my physician advises me to try a little each day as a tonic." "Indeed! and have you derived any benefit from the use of it?" "Ah yes, sir! When the barrel was first taken to my room, two days since, I could scarcely lift it. Now I can carry it with the greatest ease." That is about the amount of strength imparted by alcoholic liquors. The late Dr. Gregory, on being consulted by an officer of dragoons as to his health, among other advices, wrote to him—"As to *wine and all other strong liquors*, I can only say, the longer you are of beginning to take them, the less you take of them, and the seldomer you take them, the better it will be for you. Strong liquor is no more necessary or salutary to a dragoon officer, than it is to a dragoon horse, but quite the contrary." At a demonstration in Banff, in honour of the birthday of the Earl of Fife, Captain McDonald said—"I am now 75 years of age, and the oldest man in the room. I have sailed four times round the globe. I have been in all the climates of the known world—and I may tell my young friends there that for fifty-five years I have drunk nothing



stronger than tea and coffee. I have made nine voyages round Cape Horn, and I always stood the cold better than any of my seamen, so that you will see that it's only 'Dutch courage' that drink gives."

But permit me to give another testimony, and one specially addressed to workmen exposed to the most severe kinds of labour. It is the testimony of John Jasper of the Lowmoor iron works, Yorkshire. He is well known to my friend, the Rev. Alexander Wallace, as a man who is an honour to the class to which he belongs. "I have been," says he, "a thorough-going double-distilled downright go-a-head teetotaler to the back bone, using the phrase, ten years the 23d of January next. Never tasted pop, or ginger-beer, or lemonade, or soda-water, or peppermint. Water has been my only drink, with the exception of a cup of tea, which I am as fond of as any old woman in Bristol. I have worked at the furnace and been an iron roller all this time, and never felt the slightest inconvenience. If a forgerman, or any other man, will try to get it out of his mind, I believe the body will be better without liquor. John Jasper does not sweat as he did when a beer-drinker, neither does he feel as much fatigue after a hard day's labour, and more than this, his eyesight has been restored. I have lost all my aches and pains since I left off drinking ale, porter, and ardent spirits; and I believe, if I live to be as old as Methuselah, I shall never feel as old in body as I did nearly ten years ago, when I left off drinking. John Jones, one of our puddlers, had fits for a number of years while he was a drinker; he has never had a fit since he became a teetotaler—that is nearly seven years ago; and when he used to take his ale and porter, he has fallen down at the forge hammer and at the furnace in fits scores of times. These are facts; make what use of them you like before your audiences, and tell them from John Jasper that his opinion after nearly ten years' experience is, that those men who say they cannot work without ale and porter have not a working bone in their body. I believe a working man stands in no more need of ale, porter, rum, gin, brandy, and whisky, to help him to perform his daily labours, than a duck stands in need of an umbrella on a rainy day."

After this, further testimony is surely unnecessary to ex-

pose the fallacy which exists respecting the strength-giving properties of alcohol. Witnesses, whose testimony would corroborate the proof adduced, could be brought forward without number. We have sailors navigating our ships, and engineers working our railroad locomotives, and furnace-men sweating and toiling over boiling metals, and thus exposed to the opposite extremes of heat and cold; we have warehousemen, ministers, and doctors, undergoing the harassing duties of their respective vocations; and their testimony is uniform and unequivocal that, as respects strength, health, and comfort, abstinence is vastly superior to any degree of alcoholic indulgence.

A favourite objection with our opponents is, that *we despise a good creature of God*. "Every creature of God is good," we are told, "and to be received with thanksgiving." That everything in nature, as it comes pure from the hand of God, *is good*, we cordially admit. But, if man subjects the gifts of providence to certain processes which materially alter their properties, we hold that it is our right to sit in judgment upon them in their altered state, and approve or condemn them according to their tendency and effects; and, if their tendency and effects be evil, we reflect not upon the goodness and wisdom of God, but on man's perverted ingenuity, when we affirm that they are unfit to be used with safety. If you pollute the pure water from the fountain, and we decline to drink it in its polluted state, you may as consistently charge us with ingratitude because that water is a blessing, as charge us with ingratitude because we will not drink, under the name of wine, an article which has been proved to be an adulterated and pernicious substance. Dr. South says—"God sends us nothing but what is naturally wholesome and fit to nourish us; but if the devil has the cooking of it, it may destroy us." Only think of the process through which John Barleycorn is obliged to pass! The old rhyme has it:—

"And sooth they knit him in a sack, which grieved him full sore;  
They steep'd him in a vat, we wot, for three days' space and more.  
And then they took him up again, and laid him for to dry,  
They cast him on a chamber-floor, and swore that he should die.  
"They rubb'd him and stirr'd him, and oft did toil and turn,  
The malt-man likewise vow'd his death, his body he would burn.

"They pull'd and haul'd him up in spite, and threw him on a kiln,  
And dried him o'er a fire bright, the more to work their will.

"Then to the mill they forced him straight, where, as they bruised his bones  
The miller swore to murder him betwixt a pair of stones;  
The last time when they took him up, *they served him worse than that,*  
For with hot scalding liquor store, they wash'd him in a vat.

"And lying in this danger deep, for fear that he should quarrel,  
They took him straight out of the vat, and turn'd him in a barrel.  
And then they set a tap to him; *even thus his death begun,*  
They drew out every drop of blood, whilst any drop would run."

And yet, when we demur to partaking of strong drink, we are to be told that we despise "a good creature of God!"

It is also alleged that we make *abstinence a substitute for the gospel*. The fear is, that we are seeking to accomplish by mere human device, what the gospel is alone fitted and designed to accomplish. The objection proceeds upon a misconception of the nature of the evil with which we are contending. Because we man the life-boat to rescue a shipwrecked crew, do we employ a substitute for the gospel? Because we carry bread to the famishing, do we employ a substitute for the gospel? Because we apply medical skill to the alleviation of disease, do we employ a substitute for the gospel? The truth is, that these various means are necessary to the placing of those, in behalf of whom they are employed, in circumstances such as they may profit by the gospel; and it is not different in the case before us. There was much sound Christian philosophy in the remarks of an old woman to her elder. This worthy dame, resided in Bailie Fyfe's Close, Edinburgh, and to her virtue, added temperance. On being visited by her elder, who combined in his person, the offices of spiritual overseer, and maker of spirits, the good woman, ever anxious for the advancement of her cause, took the opportunity of instructing him in his duty. "Away, away, with you," was the reply: "there you are at your old work of putting that teetotalism of yours before the gospel." "Weel-a-wat," was the rejoinder, "it's jist its place. You'll be lang o' bringin' the gospel doon Bailie Fyfe's Close, till you send teetotalism a'fore it."

Allied to this, is the equally groundless objection that we *disparage the grace of God*. Before it can be proved that we are guilty of what is alleged, it must be proved that we at-

tempt what grace alone can accomplish. Grace alone can change the heart; but we do not attempt this. May the idle not become industrious? may the thief not become honest? may the covetous not become generous? may the profane not learn to fear an oath, without the special interposition of divine grace? Why, then, condemn us when we urge the intemperate to become sober, and the sober to continue so, when all we urge is so manifestly within the reach of human capability. But further, grace is neither intended nor fitted to accomplish what our opponents allege. They speak as if the possession of religious principles were the only safeguard in which we can trust. Did it protect Noah? Did it protect Lot? Did it protect the thousands who have fallen since? The fact is, that alcohol is a physical agent, and produces upon the mind and body its natural effects, apart altogether from religious opinion and principle. Grace deals with a man's reason and affections; but grace does not deal with a diseased stomach or fevered brain. Grace fortifies neither against the attacks which alcohol makes upon them. The teaching of grace is, "Enter not into temptation;" and if, in spite of its warnings, we pass within the charmed circle, the deed and its fruits are our own.

If a man partake of arsenic, it matters not what be the degree of his piety, the poison will produce its ordinary effects; and if a man partake of intoxicating liquors, it matters not whether he be a Christian or an infidel, the tendency of the alcohol will be to create the drunkard's appetite. No doubt, a Christian man has motives to circumspection, of which another may be destitute, and so far as they induce him to refrain from liquor, they contribute to his safety; but so far as he partakes of it, he runs the same risk as any other man. We are told by Dr. Cumming, in his "Lectures on Miracles," "The secret of temperance is not in the cellar, but in the heart of the landlord of the wine-cellar. A Christian man will not become intoxicated if he drinks from a cask; a drunkard will become intoxicated if he drink from a bottle. It is not in the quantity before you that the element of temperance is, but in the grace of God that has been planted in your hearts." This bravado has undoubtedly an aspect of cleverness about it, but it is that cleverness which disappears.

at a touch of common sense. "A Christian man will not become intoxicated if he drinks from a cask!" As well tell us that a Christian man will not burn himself if he puts his hand in a flame. His Christianity will be no protection to him from the fiery element in either case. Neither does Christianity nor the grace of God destroy the innate principles of human nature, or render us proof against physical influences. Alcohol has in a believer's stomach the very same influence that it has in the stomach of an infidel; and it is nothing better than an affectation of piety to tell us now-a-days that the grace of God is a surer preventative from danger than total abstinence. Why, it is a miracle, and not grace, which the doctor, and all who argue like him, would require to avert the known and natural effects of the use of alcohol. But is it the fact that a Christian was never overcome? Have we forgotten the cases of Noah and Lot? Or, not to go so far back, has Dr. Cumming forgotten the cases which were so lately before the Assembly of the Church of Scotland? and do not the social scenes of professing Christians often present instances, over which the mantle of secrecy is thrown?

It has even been alleged, that *our movement reflects upon Christ and his apostles*. "You would reverse the practice of your Master," said one to his minister, who had long thought and acted with us in this movement. "Your Master turned the water into wine, but you would turn the wine into water." While the divine power and considerate kindness of our gracious Saviour have thus been quoted as sanctions for most unholy indulgence, it is not denied that not a few of the truly godly, righteously jealous of their Lord's reputation, have felt uneasy lest our principles and practice should in any degree reflect upon His character and conduct. The argument of the late Dr. Wardlaw is not much better than that of Dr. Cumming. In preaching, some years ago, on the subject of temperance, he gave expression to views, which to many appeared to be far from according with what the Bible and experience really taught. Reference having been made to these views at a public meeting, the doctor, in self-vindication, published, in the *Christian News*, of May 20, 1852, the portion of his discourse complained of. "It seems," says he, "beyond dispute, that the



setting forth of the inferior wine (in ordinary practice) '*after men have well drunk*,' is to be explained from the fact of the inebriating quality of the good wine having begun to be so far experienced as to impair that delicacy of taste, and that particular attention to what they were drinking, which had existed at first, and so to prevent the change from being observed. It follows, that the '*good wine*' usually produced at the beginning of such feasts *was fermented, inebriating wine*; and if so, the '*good wine*' now produced by the Saviour must have been wine of the same description." Nothing could show more clearly how much we read the Bible through the medium of our own prejudices, than to allege that the inferior wine was produced last in consequence of the "*good wine*" having impaired the delicacy of taste; and in consequence of its having done so, it must have been "*fermented, inebriating wine*." First of all, how did the doctor know that it was impaired delicacy of taste that caused a host to present to his guests an inferior article? Is it so, when the good lady at the head of the table hands down the third or fourth cup, with many apologies for its inferiority? Might there not be a dozen other reasons to account for the fact? Just as in the case adduced, might not the very fact of the good article having been already supplied in liberal measure, be apology enough for the introduction of an inferior, in the event of its being required? But even were it *impaired taste* that accounts for this order in the use of wines on festive occasions, is there nothing but alcohol capable of producing this result? Is there anything whatever in the passage which requires an alcoholic interpretation of it, and that, a sanction in favour of modern drinking-customs? But instead of *inebriating wine*, as the doctor would have us to believe, being regarded by the ancients as good wine, the very opposite was the fact. Pliny, who was contemporary with our Lord, expressly says (lib. iv. c. 13) that a "*good wine*" was one that was destitute of spirit. Had he, then, or Columella, Theophrastus, or Plutarch, been called to give judgment as to the wine in question, they would have expressed an opinion the very opposite of the doctor's.

What, then, was the wine made, and used, it may be, by our Lord? Of one thing we are sure, that it was not the

liquid in common use among ourselves known by that name. The evidence taken before the Parliamentary Committee, upon the import duties on wines, abundantly establishes this fact. Without going into this evidence, we quote a brief paragraph from *Tait's Magazine*, for January, 1853:—"The conclusions which may be drawn from the whole of this very curious and important evidence appear to be—(1.), that nearly all the wine imported into this country is previously adulterated with brandy or other deleterious infusions; (2.), that most of the liquids consumed as port and sherry in this country are spurious mixtures of various wines and spirits, or else are wholly manufactured in Great Britain."

Can there, then, be anything plainer than this, that whatever the wine was which was made by our Lord, and used at Cana, it could not be the article called wine now in common use? No such process of adulteration was then practised; and although it had, who can suppose that the product of His almighty power bore the slightest resemblance to such a fabrication? Nor was the process of distillation then known by which brandy is made; so that the drinkers of what are considered even the best wines, have no sanction from the miracle in question for quaffing their highly-brandied compounds. Now, in the face of facts such as we have adduced, it will scarcely do for divines and drinkers to attempt to find, in the miracle of our Lord, a sanction for even moderate indulgence. The modern practices of Orientals differ but little from those of the ancients. Among them fashion is not the fickle thing it is among ourselves; and hence modern Eastern customs go far to illustrate and explain the Word of God. Attend, then, to a testimony of no mean authority. The Rev. Messrs. M'Cheyne and Bonar, the Scottish deputation from the Church of Scotland to the Jews in Palestine, in 1839, tell us, in the interesting narrative of their journey, that they were present at a Jewish marriage, where, say they, "wine flowed plentifully as at Cana; but, being the simple wine of the country, not the slightest riot or extravagance was visible." Could this have been said had it been the wine in common use among ourselves? Would modern port wine flow plentifully without "the slightest riot or extravagance being visible?" To this we may add the testimony of

Melancthon W. Jacobus, professor of Biblical literature in the Western Theological Seminary, at Alleghany City. "The present wines of Jerusalem and Lebanon," says he, "as we tasted them, were commonly boiled and sweet, without intoxicating qualities, such as we have got in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong. We may be sure that our Lord's wine would neither be drugged nor mixed with deleterious ingredients, but would be pure. For bread he would give a stone, as soon as for wine he would give poison." \* Why, then, adduce the use of the harmless wines of Palestine as a sanction for the use of the pernicious wines of Britain? An example, to be of avail, must be proved to comprehend that in behalf of which it is presented; hence, until our opponents can prove that the wine made and used by our Lord was similar in nature, and of an equally intoxicating power, with that in behalf of the use of which it is so often employed, it avails not a straw as a sanction for our pernicious wine-drinking customs.

But it is also asserted that *drunkenness existed in the days of our Lord and his apostles, but they never resorted to the expedient of a total abstinence society to effect its suppression.* Yes, and slavery, Sabbath desecration, irreligion, and schism, existed in the days of our Lord and his apostles; and yet they never resorted to the happy expedient of anti-slavery, Sabbath protection, missionary, tract, Sabbath-school societies, or evangelical alliances for the suppression of these evils. And are all such institutions unscriptural? You do not require me to prove that they are not. Enough, that they are instituted for Christian objects, and based upon Christian principles. That abstinence accords with Christian principles, I have already shown.

It is also alleged, *that as we labour in alliance with those of all religious professions, and with those of no religious profession whatever, our movement must be unscriptural.* And what harm is there, I would like to know, in taking assistance in a good work from all who are able and willing to afford it? Noah's carpenters, I suppose, were infidels, and yet he did not on that account decline their services. Your in-

\* "Notes on the Gospels," New York, 1856.

firmaries and other benevolent institutions are supported, I believe, by many who give no evidence of godliness; but would that be a reason for denouncing such institutions as unscriptural? Infidels aided in the abolition of slavery; but would that have been a reason for Wilberforce and Clarkson abandoning the cause of the oppressed? Infidels have even written some of the ablest works on the principles of Biblical criticism; but would that be a reason for renouncing the study of the Bible, or even denying ourselves the help which they have provided? Why, then, stand aloof from abstinence, because of some infidels or persons who make no profession of religion having humanity enough left to help a cause that is fraught with most important temporal blessings to their fellow-men? But while I make these admissions, I at the same time affirm that notwithstanding all the temperance meetings, public and private, which I have attended during the last twenty years, and notwithstanding all the intercourse I have had during that period with friends of the cause, I never heard a sentiment uttered in connection with this question which might not have been uttered by the adherents of the purest faith on earth. Here, then, we may labour without the slightest compromise of principle; and labour, too, in the assurance that we are promoting that intelligence and piety before which infidelity and superstition must give way.

*Others object to our pledge.* Many object on the ground that it is unlawful for a Christian man to pledge—that having professed the gospel, we by that very act pledge ourselves to avoid all that is wrong. Now, this appears to us rather strange reasoning. A man may be bound to do a thing, and yet there is nothing wrong in his specially pledging himself to do it. A man may be bound to pay a sum of money against a certain day; but is it wrong for him to pledge himself, by signing a bill that he will do so? A man may be bound to marry a woman, and when the day comes, is it wrong for him to pledge that he takes her as his wife for better or for worse? God himself has sanctioned pledging, by entering into solemn covenant with man, and giving pledges for its fulfilment. And patriarchs, prophets, apostles, and kings are mentioned in Scripture as entering into covenant, or giving pledges. The history of the world is full of examples of



the utility of pledges. No great reformation was ever yet accomplished, apart from combination; but combination always implies some bond of union. What, then, is the "abstinence pledge," as it is called, but a simple promise that for the time being we shall abstain from the use of intoxicating liquors? It is a mistake to suppose that we are abstainers because we are pledged; we are pledged because we are abstainers. The pledge is not the cause, but the effect of our abstinence. We have come to the conviction that it is prudent to abstain, and is there any harm in putting that conviction on record? This is what we do when we "take the pledge;" and it is a mistake to suppose that we have taken a vow from which there is no escape but through a sinful violation. We may withdraw our name the next morning, if we please.

The advantages of the pledge are various. It saves from *annoying solicitations* to drink. A gentleman told me, that after he had adopted the practice of abstinence, he was often solicited to take a glass of wine; and on saying that he was an abstainer, he was met with the reply, "But you are not pledged?" He took the pledge, and whenever afterwards asked to drink, the reply, "I am a pledged abstainer," was an end of the matter. *It fortifies those who are most liable to yield.* I suppose a case. A man accustomed to drink to excess comes to our meeting, and is convinced, and resolves to abstain. He retires, however, without taking the pledge. By and by, he is solicited to drink. "No," says he, "I have been at the temperance meeting, and have resolved to abstain." "Ah, but you have not joined; come away, and be neighbourly, at least." Now, that man, surrounded by his old temptations, and with no safeguard to his abstinence but an inward resolution to abstain, is liable to yield. But suppose that he had taken the pledge. "No," would have been his reply, "I cannot partake till I go to the secretary and withdraw my name." And it is likely, by the time that he got there, his better resolution would have recovered its ascendancy, and thus escape the snare laid for him. Finally, *the pledge is our testimony against drinking practices.* "If two men are in partnership," it has been said, "it is not enough if one of them wish to retire from the concern, that he should do so—he must also advertise out of the company, else



he will continue responsible for the debts of the firm, in the eye of the law; and it is reasonable and just that it should be so, because the public may credit the firm on the supposition that he is still a partner; and, therefore, to free himself from legal responsibility, he must make known the fact of his being no longer a partner, by his advertising out. So, likewise, in regard to the case in hand: every person in the habit of using intoxicating liquors, however moderately, has been a partner in the drinking system of his country, and his fellow-men have been induced to give it credit for virtues which it does not possess, on the ground of his connection with it; so that when he becomes an abstainer, it is not sufficient to relieve him from all moral responsibility for the evils resulting to society from that system with which he has ceased to have connection, but he must proclaim to the world the fact that he has done so. And thus, by joining an abstinence society, he proclaims to the world, in so doing, that he no longer shares in the guilt of intemperance, and will be no longer responsible for the evil which it may inflict upon society. In other words *he advertises out.*"\*

It is a small sacrifice we ask, for the attainment of a good which no language can express. But then, "We have our doubts and scruples," say you. And have you no doubts or scruples, I ask, in reply, about remaining in connection with a cause which is beggaring families, and blasting character, and sending souls to hell? You have your "doubts and scruples" about total abstinence, and have you none about moderate drinking? So long as you remain identified with drinking customs, the publican regards you as on his side, and the drunkard regards you as on his side; and have you no doubts and scruples about remaining in such questionable companionship?

If ever a cause demanded devotedness and sacrifice and energy, this is that cause. The interests at stake are the most momentous. Youthful hopes are at stake, female virtue is at stake, domestic happiness is at stake, national progress is at stake, the church's piety is at stake, the salvation of souls is at stake; and if these considerations will not rouse to

\* "Cause and Cure of Intemperance," by Thomas Reid, p. 234.

action, I despair of deliverance to my country from this tremendous evil.

I have two questions to ask. What is to suppress drunkenness, and who are to suppress it? *To the suppression of intemperance, we must abstain.* Nothing short of abstinence will reclaim a drunkard. Nothing but abstinence can bring him the aid which he needs. Pity will not, frowns will not, money will not, good wishes will not. He needs that which will preserve him from temptation. He needs that which will fortify him in his resolution. To afford him this, you must abstain. By drinking, you tempt him. Will you, then, deny him your aid? If you do, how dwelleth the love of God in you?

*Who, then, are to suppress intemperance?* The dissipated? So the dead are to raise the dead. Who can do it but those who as yet have escaped the curse? Who but those whose very profession binds them over to the work? Let but our ministers and elders, and Sabbath-school teachers, and Christians in general, wash their hands clean of the evil, and come up manfully to the work, and all the hosts of hell combined will not arrest their glorious march.

## CHAPTER XVI.

### *The Legislative Suppression of Intemperance.*

IN seeking to create the public opinion that will render trading in intoxicating liquors a crime, we are endeavouring to introduce no novelty in legislation. From the very first, this trade has been a vagabond, always in the hands of the police. From the very first, our legislators have aimed at protecting the community from its effects. Scarcely an act of Parliament has been passed, which had reference to the sale of liquor, without setting forth in the preamble the dangers to which strong drink exposes us. The "ticket of leave" system, then, as applied to this trade, having proved a down-

right failure, forbearance being exhausted, and reformation hopeless, we now demand, not merely that the licence law be abolished, that all limitation and restriction be annulled; but that the traffic in liquor as a beverage be entirely prohibited.

Now, in asking the protection of the legislature from the liquor traffic, we start with the universally admitted principle, that society has a right to protect itself.

The grand object for which civil government is established is the protection of those interests which are not inconsistent with the general welfare of the community. A man's body and mind and means are all his own, and he may employ them in promoting his own advantage, so far as such employment of them does not disparage the general interests of others. "To do what we will," says Paley, "is natural liberty; to do what we will, consistently with the interests of the community to which we belong, is civil liberty—that is to say, the only liberty to be desired in a state of civil society." But it is found that men are not disposed to obey these obvious dictates of justice; every man is more or less disposed to seek his own advantage, without respect to the interests of others, and hence the state interferes to protect general interests from individual selfishness. Now, this protection extends to everything that would promote the general welfare, and opposes everything that is hostile to any of its interests. It seeks to guard life, liberty, property, morals, from every influence hostile to them, whether the danger may arise from an invading army, the profligacy of neighbours, or a public nuisance of any kind. It is, then, upon this broad principle that we contend for the protection of law, from the evils of the liquor traffic.

What is the civil right which this traffic does not invade? Is *life* a sacred right? Then it is exposed to danger, in innumerable ways, through the influence of this traffic. A man under the influence of liquor may drive a railway train and its passengers to destruction. How many murders are perpetrated every year by those under the influence of liquor? And need I remind you of the thousands which alcohol yearly destroys, by inducing those manifold diseases which are fatal to life? From statistics laid before Parliament by Lord Pan-

mure, it appears that in our war with Russia we lost, in two years, 22,000 lives; but it is no exaggeration to affirm, that we lose every year, through intemperance, double that number. To quote the poet's words—

“ In our world Death deposes  
Intemperance to do the work of Age;  
And, hanging up the quiver Nature gave him,  
As slow of execution, for despatch  
Sends forth licensed butchers; bids them slay  
Their sheep (the silly sheep they fleeced before),  
And toss him twice ten thousand at a meal.  
\* \* \* \* \* Oh, what heaps of slain  
Cry out for vengeance on us!”

Our legislature, however, exhibits in some matters a laudable desire to protect life. Poisoning by arsenic used to be a frequent means of suicide and murder. Some years ago, Parliament passed an act, placing the sale of this poison under more stringent regulations; and the *Lancet*, a leading medical journal, informs us, that “since this act came into operation, now five years since, out of all the inquests held in the western division of Middlesex, amounting to from eleven hundred to twelve hundred yearly, only two known instances from poisoning by arsenic have occurred.” Now, if the indiscriminate sale of arsenic is thus forbidden, which does not perhaps kill a score of persons in a year, why allow the free sale of liquors, which slay the Queen's subjects by the thousand? A few years ago, the poisonous liquid from a distillery in the neighbourhood, flowing through a gentleman's grounds, killed some half-dozen ducks. An appeal to the Court of Session was the result, and that appeal has shut that distillery since. How much better are men than ducks! It is not long since twelve men sat on a jury, for as many days, with judges and accomplished lawyers, to try a man suspected of murdering his friend by strychnine; and yet here are thousands of men throughout the country, sacrificing, for paltry gains, that mysterious life which God has given us as a sacred trust, and inflicting more bitter agony, and a more horrible death, than even Palmer inflicted upon his unhappy victim; and yet society tolerates the anomaly. Suppose a man should throw around some deadly poison powerful attractions—that it should please the eye and gratify

the taste, and excite the most pleasurable sensations, and that he should erect on our public streets premises adorned with everything fitted to attract and allure—that music and paintings and artistic skill should all lend their aid to fascinate—and that multitudes should enter, pay the charge, drink the draught, and drop down dead, what would you say of such a trade? Would the law tolerate it for a single week? And yet what is it that the publican is doing? If his customers dropped dead upon his threshold, there would be an end of the matter. The man who drinks a poison, and dies, does not blaspheme his Maker, and inflict long years of want and misery upon his wife and family. Why, then, ought law not to give us protection from the traffic which is the more deadly of the two?

Is *property* a right, for the protection of which we are entitled to look to law? Need I remind you of the havoc which the traffic makes of the property of its victims? The liquor trade we deny to be a fair and honest trade. The honest trader is expected to give an equivalent for the price which he receives. What is the return which the spirit-dealer's customers receive? Better they committed their money to the depths of ocean. They would gain more by doing so, than by drinking the liquid they have received for their money. Who are the thieves against whose designs we require to bar and bolt our doors and windows, and pay heavily for the support of police? Those whom the publicans have converted into lazy scoundrels, or whom they have prevented acquiring and pursuing an honest calling. Were the liquor-traffic abolished, can any one doubt that poor's rates, and police rates, and prison rates, too, would be well-nigh abolished? What think you of Edinburgh, according to Duncan M'Laren, Esq., being taxed yearly to the extent of £80,000, for the relief of drunken poverty, and the punishment of those whom the publican has helped to make dishonest? Now, if we are entitled to the protection of law from the thief, why not give us protection from the thief-maker too? From these considerations, it is plain that drinking whisky and other intoxicating liquors is not a matter that lies solely between the publican and his customer. The public as well as the publican have interests at stake.



If I am liable to be called on to support and punish the publican's victims, I have a right, I conceive, to demand that the publican be compelled to pay the taxes which his trade creates, or cease from a calling which is ruinous alike to his customers and the community at large.

Is *liberty* a right for the protection of which laws are framed? And what foe so formidable in this land to liberty as the traffic in strong drink? What is it, more than any other cause, which has tended to sink the great mass of the people into that state of barbarism, in which aspirations for freedom are seldom felt, and unfitted them for the exercise of its rights, even were it conferred? The man whom drink has made the slave of his passions, may loudly bawl of tyranny, and as loudly sing—

“Britons never shall be slaves;”

but he has no just idea of what true liberty is, and he is destitute of the energy necessary to secure it. But this is not all. Do I need to remind you of the recent demoralisation of parliamentary electors through means of the liquor traffic? Have we yet forgotten what took place at Hamilton, Airdrie, Falkirk, Linlithgow, and Lanark, in 1851, when Mr. Baird was returned member for that district? Do I need to remind you of what was done to secure the votes of the publicans, and through them of their customers—of the forty-one free public-houses which were open in Airdrie—of the riots that were thereby originated—and of drunkards being literally carted from the public-house doors like so much rubbish, and pitched into an adjacent field? Do I need to remind you of what took place in 1853 at Lancaster, Blackburn, Canterbury, and other places, at which scenes equally brutal were enacted; and where publicans and others sold their votes to the candidate who most freely paid for liquor? With such facts before us, do we not recognise in the liquor traffic an agency most hostile to the cause of freedom? Nor is this all. Is it not the fact that certain London brewing-houses, in consequence of their extensive possession of public-house property, are able to return a member to parliament whenever a vacancy occurs in the districts in question? Who returned George Thomson for the Tower Hamlets in 1847, and Sir

William Clay, and Mr. Charles Salisbury Butler, in 1852? Why, your Hanburys and Burtons. Nor is even this all. The publican now unblushingly avows that he only prizes the elective franchise as a means of securing wider scope for his own mercenary ends. What candidate for municipal or parliamentary honours is not made to feel the pressure of the spirit trade? And have we not seen more than once, men whose political virtue was not adequate to the trial? "Every man," it has been well said, "who has any power, or any function in the state assigned him, must exercise it in such a manner as to give a *moral meaning* to his office. . . . . If he have assigned to him a vote by which he shares in the election of a legislator or a governor, the vote is a *trust* for public purposes; and it is grossly immoral to convert such a trust to purposes of private gain. All such duties are *public duties*; and public, no less than private duties, require us to use all our external means and power for the furtherance of morality."\* The Rev. William Arnot, in an able article in the "Scottish Review," says, "There are probably about 2,000 spirit dealers within the parliamentary boundaries of Glasgow who are, or may be, entitled to vote. We possess no data by which the number of these shops held by one proprietor can be ascertained; but it seems not extravagant to assume an average of two shops to each. If this be the case, we have a thousand lairds, whose pecuniary interest in the licence is coincident with that of the tenants'. We have here a body of about 3,000 voters all interested in the continuance and increase of the traffic in spirits. The power of this one interest is appalling. If concentrated upon an election in a divided community, it might introduce to parliament a band, of metal baser still than brass, the honourable representatives of the gill-stoup."

Mr. Arnot has also said, "The grievance may be redressed by the disfranchisement, immediate and total, of all the publicans. We advocate this measure in simplicity and with boldness, on the broad ground that the interests of these men are at variance with the interests of the community. Failing

\* Whewell, "Elements of Morality," vol. i. p. 215.

this method, there is another by which the same object may substantially be attained. Whether we can disfranchise publicans whose rent is above ten pounds or not, we can and should enfranchise many private citizens whose rent is below it. It is a disgrace to our legislation that a man who pays ten pounds for a spirit shop, and stows away his family among its fumes, has a vote in elections to parliament, while his neighbour who pays nine pounds for his house is left in an inferior political rank. No wonder that the mechanic and other classes are discontented with the present distribution of political power. It is most galling to men possessed of character and self-respect, to see others inferior in everything that constitutes a citizen, admitted in swarms to the franchise from which themselves are debarred."

Is more needed to prove that the cause of freedom is imperilled by the existence of such a trade?

Is *social order* an interest for the protection of which laws are framed? What, then, is the tendency of this traffic? Is it not to convert good citizens into bad ones, and the friends of the state into its foes? Who are the men that give our public authorities the greatest anxiety in times of commercial depression? The men who, in times of commercial prosperity, give their earnings to the publican. Who are the leaders of trades' strikes and political riots? Are they not the men trained to barbarism, amid the beer and bluster of tap-room conviviality? Who are the characters that excite the most painful apprehensions in those feverish periods when we hear the sullen complainings of poor against rich, and of toil against capital—inklings of a profound alienation and class hatred, which breed revolutions? Who are the men who, in times when panics in politics and panics in commerce seize a nation—times when law is regarded as an enemy, and rank as an organised tyranny, and labour as a legalised slavery; when, as it has been said, "a vulture race of leaders rises up among the multitude, watching their march only for the prey, and hovering on the skirts of the struggle only till they can settle down upon the havoc of the field?" Who were the men who, in 1848, gave our statesmen the greatest concern, when every throne in Europe was

shaken to its foundation? Who were they but your tap-room politieians?

Is the *cause of commerce and science* worthy the fostering care of an enlightened government? Among the agencies which tend to destroy both, we recognise the liquor traffic. Because distillation gives employment to a great number of hands, we are apt to suppose that it is friendly to the interests of the working-man. Such is not the fact. Of every twenty shillings expended upon spirits, the amount paid for labour is only eightpence; but if twenty shillings were expended upon articles of manufacture, from six to ten shillings would go into the pocket of the artisan. Is it not, then, evident, that if the money expended upon strong drink was expended upon useful articles, our workmen would be great gainers? Can it be doubted, that were the liquor traffic abolished, and the people trained to sober habits, our home trade would be favoured with a signal revival? Drunkards seldom use knives and forks: what activity would their reformation give to the trade of Sheffield and Birmingham. Drunkards seldom appear in English broad-cloth and new-made hats: what a spirit would their reformation infuse into the manufactories of the West of England, and how would the hatters have more than enough of work for all the time they are wont to spend in the tavern! Seldom do the wives and daughters of drunkards appear adorned with shawls: their reformation would give more than work enough for all the Paisley weavers. Seldom are their beds made comfortable, and their tables adorned with snow-white linens: their reformation would give work to Dunfermline, and Belfast to boot. And what a sending there would be to Nottingham for stockings, and Northampton for shoes, and Dundee for gloves; while old ricketty furniture would be turned out, and old ricketty houses would be pulled down, and masons, and cabinetmakers, and joiners here, instead of asking how they could get out to Australia, those there would be asking how they might get back. Our seaports would assume unwonted activity; the ten thousand wheels of commerce would redouble their speed; heavily-loaded waggons would crowd our thoroughfares; workmen would not only have more work, but get better wages; farmers would no longer sell their

stock at a dead loss ; manufacturers would no longer look shy at orders ; and all, save the distillers and the publicans, would rejoice in the wondrous change.

But, on the other hand, if the liquor traffic of Great Britain is permitted to proceed in its work of social and political debasement, where will it land us ? Can it be doubted that the best minds are most easily betrayed by its diabolical seducements ? Great as is the fertility of the soil, greater still is the fertility of the human mind. It is by the application of intelligence and ingenuity to our material resources that wealth is increased, and our country carried forward in its splendid career of improvement. We honour those men whose aptitude for business and commercial enterprise have developed the resources of our country. We honour those men whose inventive genius has given new powers to locomotion by which we travel with the winged bird's speed, and has provided the instruments by which swarming myriads are discovered in a drop of water, and stars invisible to the naked eye are brought within the range of our vision. Who then shall estimate what intellectual wealth has been lost to the community through the influence of intemperance ? What improvements in mechanics might have been witnessed if the delusive draught had not eclipsed the dawning conceptions of inventive genius ! For aught we know, ages may come and go, ere minds equally able be brought into the position necessary for apprehending the unborn thought. What if Newton's judgment had been disordered by the wine-cup when he beheld the falling apple, which suggested the law of gravitation ! What if Watt had been drunk when the boiling tea-kettle suggested the power of steam ! What if Lawrence Koster had been moderately affected by alcohol as he cut the letters on the smooth bark of a tree, which suggested the art of printing ! What if those to whom a loadstone floating on a piece of cork, in a basin of water, had been surrounding the punch bowl, when the idea of the mariner's compass was suggested, by which oceans hitherto unknown and pathless became a highway for the nations ! What if Professor Henry, to whom the first idea of the magnetic telegraph was suggested by taking up a number of the "Edinburgh Review" to read during a leisure moment, at the close of a frugal dinner,



had at that dinner partaken of wine or brandy enough to unfit him for the conception which promises to afford to the ends of the earth the advantages of direct instantaneous converse! All these incidents, and a thousand more, prove that the most beneficial discoveries and inventions have originated in conceptions faint enough to be extinguished in a glass of wine; and when we reflect upon this, who shall tell what the cause of human improvement has lost by its blind devotion to a debasing lust!

The question assumes an aspect of national importance, when we reflect that if intemperance is permitted to destroy our most gifted minds, and add to the burden of our national taxation, while America emancipates herself from this social curse, and continues to progress as she has been doing in manufacturing and mechanical inventions, we shall find ourselves speedily on the verge of national ruin. But give us freedom from the burdens which the liquor traffic imposes, and give our mechanical and scientific genius freedom from its blighting influence, and we will not only maintain our character for mechanical ingenuity, and commercial enterprise, and scientific discovery, but will defy the world to approach us. There is all the difference conceivable between Britain drunk and Britain sober. To give freedom to the enslaved, the nation lately abolished West Indian slavery; and to give freedom to trade, it lately abolished the monopoly in corn; to complete our national emancipation, it is only necessary that it now abolish a greater foe to the cause of liberty and the cause of trade than either.

Is the *suppression of crime* an object for which laws are framed? What source of evil so fruitful of crime as the liquor traffic? Where now, I ask, are the murderers, thieves, and other perpetrators of horrid deeds who are to make the year that begins to-morrow like the years that are past? In the places, we reply, licensed for the sale of "liquid fire and distilled damnation." The trafficker in strong drink is a trader in tears, and blood, and misery. To one he sells the excitement and blackguardism that pours itself out upon wife and children—to another he sells the appetite for theft, or lust, or murder. Nothing can go beyond this wickedness. It is a fountain evil, a germinating crime, an accumulating

and multiplying crime, a sin that tempts others to sin, a sin that deepens and widens its channel from age to age all the way down to the lake of fire. It is worse than putting arsenic in one's food—it is poison for the souls of men, poison for the great heart of society, pervading every vein and corrupting the whole system. Need I say that the tendency of vice in a nation is the same as in an individual? What is a nation but an aggregate of individuals? If such be the fact, what is our prospect? Let this the prevailing sin of our times proceed unchecked, and what is the result? National prostration, inebriety, and ruin. And if with all our efforts we have barely held the evil in abeyance, who shall underlie the responsibility of removing that check, and permitting the evil to run to its frightful consummation?

Now what we contend for is, that if it be right in law to punish crime, it is right in law to prevent crime. Let a man steal or murder, and vengeance is instantly on his track, while no city of refuge quickens his pace; but let a man make as many thieves and murderers by means of alcohol as he pleases, and no penalty is inflicted. Just look at it. If I enter my neighbour's dwelling, and steal his property, and murder his wife, the law rewards me with a halter; but if I, by means of alcohol, excite him to murder his wife, and then blow out his own brains, the law lets me have his property, and my character suffers no detriment. Now, we have no wish to inflict capital punishment on the publican; but we do wish to inflict capital punishment on the beer-barrel and whisky-eater, and render that a violation of the law of man which is so manifestly a violation of the law of God. Are we to have law for the suppression of crime, and no law for the suppression of that in which crime originates? Shall we hang the whisky drinkers and permit the whisky dealer to go on, preparing new victims for the gallows? Shall we seize upon the man possessed of the demon which incites him to beat his wife, and not rather seize upon the demon before it is permitted to enter the man? Shall we mourn over the increase of juvenile criminals, and busy ourselves in framing new laws for their punishment, and in erecting reformatories for their reclamation, and leave untouched the chief evil which is chargeable with their ruin?

Statesmen and philanthropists have busied themselves with schemes for the disposal of our yearly increasing criminals. One plan has been tried, and then another. Is it not time, now, to deal in a radical manner with the sources of crime? And the moment that that is resolved upon, the death-knell of the liquor traffic is rung.

Nor would the abolition of the traffic confer a greater boon on any than on the traffickers themselves. Were the history of this trade written, what a record would it reveal of evil inflicted on the families engaged in it! In one small town, I find that within a limited period 22 public-houses, occupied by 39 families, produced 90 drunkards, comprehending fathers, mothers, sons, and daughters. Reflect how it associates those engaged in it with the very vilest of the community; how it extinguishes every element of self-respect, by requiring them to bow down, in the frankest and most obliging manner, to those who in other circumstances would not be permitted to cross the threshold. I ask no other testimony wherewith to condemn this traffic, than that of those who live by it. Since the temperance cause began, not a few have spoken out upon the subject, and what have they said?

The Rev. Mr. Arnot, of Glasgow, tells the story of a publican in the town of Perth, who was murdered in his own house in a drunken quarrel. His sister continued to carry on the trade, although, in carrying drink to the frequenters of the house, she had to pass over the stains of her brother's blood, which still remained visible on the kitchen floor. Lately she was seized with symptoms of approaching death, and calling a sister to her bed side, implored her to abandon the calling in which they had been engaged, as she felt they had been following a business on which rested the curse of God. An elder in one of the United Presbyterian congregations in a neighbouring town, told his minister that a scene which he one day witnessed in his shop put an end to his dealing in liquor. A wretched woman entered, and asked for a glass of whisky, which, as she was in the act of swallowing, a poor child rushed in, ravenous for food, and crying bitterly for bread. The wretched woman, turning upon the child with an oath, dealt it a blow which laid it bleeding and senseless upon the floor. From that day, that good man

sold no more whisky. A gentleman of this city, who long took a great interest in the religious welfare of a small village in the neighbourhood, informs me that a woman in that village, who kept a public-house, was seized with a fatal disease, and worse than that, was seized with a guilty conscience. Various were the means by which she sought to silence her tormentor, but in vain. Having accumulated a few hundred pounds, she gave orders to have them distributed among the survivors of the families she had helped to ruin. So great was her mental agony, that she dared not sleep, and implored her friends not to leave her alone. "She was," says my friend, "a terror to herself and all around her, and without peace, without hope—the prey of anguish, remorse, despair—she passed away as in a whirlwind of wrath to the world of spirits." The house she bequeathed to a blacksmith, who had been one of her best customers, and within three years he too was carried to the drunkard's grave. And how remarkable is the fact given us in the accounts we have received of the present religious movement in America. We are informed that in a village in the northern part of New York, which has been greatly blessed with a revival of religion, "eighteen out of nineteen persons who sold spirituous liquors have given up the pernicious trade," as if to show that when a man becomes truly enlightened with the light of the gospel, he shrinks with horror from this soul-destroying trade. One engaged twenty years in the trade, after attending a temperance meeting, wrote a letter to a friend of my own, in which he said—"No man can continue in this trade and sell what he professes to sell. Owing to the article dealt in being liquid, the trade admits of adulteration to a greater extent than any other trade. I am determined to get out of it." One, apparently dying, said, "There is no hope for me; I have been making a living at the mouth of hell." The landlady of a public house, in meeting the arguments of a temperance friend, said, "It is the law of the land, and the country requires it; but, nevertheless, it is a sin, as something within tells me." Another, having abandoned the trade, wrote to a friend, "It was not with me a matter of choice, but of necessity; I saw it to be an open rebellion against the Most High, and I felt it to be

at my peril to move one step farther." "I have kept an inn in a country village for the space of eighteen years," says another, "and though I never was what the world would call a drunkard, yet in the sight of Him who regards iniquity with abhorrence, I believe myself to have been one; for many a sore head, and sick heart, whisky gave me. Oh, it is with horror I look back to the *hellish scenes* that came under my notice during the above period! How often did people come into my house, to take what is called a friendly dram, and before they parted, imbrue their hands in one another's blood! How little did I think, that along with every measure I carried to my customers, I carried the curse of God! I do firmly believe, had God allowed me to continue in the public-house till the end of my journey upon earth, that I should have been for ever miserable hereafter." The Licensed Victuallers' Protection Society, in its annual report for 1854, published in the *Morning Advertiser*, says—"Your committee are anxious that this opinion should imbue the public mind, and that every part of the community should *feel and say*, that to throw open the trade would be to throw open the *floodgates of vice and drunkenness*, which would have the effect of counteracting the efforts made to instruct and elevate the people of the land." A woman, a member of my own congregation, lately waited upon me, and informed me that her husband, who was coachman to Lord ———, on losing his health, obtained a licence for the sale of strong drink; and in order to pay his rent and licence, kept open house on the Sabbath day. Often at the close of the Sabbath she poured out before him the money she had drawn, and told him that it was "the devil's money." Persuaded of the evil nature of the trade, they left the place and came to Edinburgh. "I am poor now," said she, "compared with what I once was;" and then checking herself, she said, "No, I am rich; now I have self-respect, my own fireside, and peace of mind. It is a deplorable means of getting a livelihood, and I would give anything could I blot from my memory the four years in which we sold liquor."

Now, in view of all these facts and considerations, I brand the liquor traffic as the disturber of family peace, and the enemy of national civilisation. Its tendency is to bring back



the reign of barbarism. Like every other trade, all the appliances it can command are brought to bear upon its promotion. But further, more than any other trade, it falls in with man's depraved propensities, and thus becomes formidable to all virtue, knowledge, and happiness. As it prospers, the cause of social debasement is deepened and extended. Nothing is necessary to make room for barbarism, but to give this traffic unchecked operation; and if it has not already accomplished that end to which it directly tends, it is simply because of other forces in operation of an opposite character. And I am prepared to affirm, that we have, in the invariable results of this traffic, the Divine mind as unequivocally expressed, as it would be were "Thou shalt not traffic in intoxicating liquors" one of the ten commandments. God's providence, as certainly as His Word, reveals His will; and His will, as expressed by the history of this traffic, is, that it is a calling at variance with the laws of His moral government. "To doubt this," says Dr. Robert Lee, in speaking upon another subject, "is to doubt that there is a moral purpose in God's providence, or that its penalties are prohibitions, which seems to me the very essence of atheism." What, then, we demand is, that man's law put an end to a traffic so manifestly opposed to the law of God.

Nor is it any novelty in legislation for which we contend. Other countries, as well as our own, have acted upon the lawfulness of prohibiting this traffic. We are informed by the late John Williams, that in consequence of the evils arising from intemperance to the people of Tahiti, on the assembling of their parliament, a message was sent to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying, "Let the principles contained in that book be the foundation of your proceedings," and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group where the use of liquor is allowed. A gentleman, writing from Sandwich Islands, Owyhee, Town of Ilo, April 22d, 1856, says:—"This is indeed a temperance island, and a larger island than England. There is not a drop of intoxicating liquor, of any sort whatever, to be got on the island. I have

not been ashore myself, but a watering party and a wood-cutting party have been, and my friend H—— was ashore in it, and if there was any to be had at all, you may be sure *he* would have got it; but he could not get a drop. There is a very large volcano or burning mountain, and three of our officers went away three days, on horseback, to inspect the different parts of the mountain; and gave ten dollars each for the horses, four dollars for a guide, and four dollars for some provisions. I myself witnessed, in my master's cabin, the man receiving the money; and they wanted the man to take a glass of wine, and he said, No, he would rather give up the whole of the dollars. He said that he should be smelled ashore by the policeman, and they would put him in the calabash (prison); and they tell me that all the islands are the same." Dr. Livingstone informs us, that Waterboer, the head of the Griquas, having witnessed the deleterious effects of the introduction of ardent spirits among the people, with characteristic energy decreed that any Boer or Griqua bringing brandy into the country should have his property in the ardent spirit confiscated and poured out on the ground. Madagascar, with its four millions inhabitants, is a Maine law island. When the Rev. David Griffiths was on the point of administering the sacrament for the first time, he received a message intimating, that to use intoxicating wine would be a breach of their laws. Pitcairn Island, under our own Government, is another instance in point. You are aware that this romantic island, situated in the South Seas, was peopled by the mutineers of the "Bounty;" that two of them, named M'Kay and Quintal, being acquainted with the process of distillation, succeeded in converting an old kettle into a still. The result was, that they were frequently drunk. M'Kay one day, in a fit of delirium, threw himself from a cliff, and was killed; and the little community, for its own safety, put his companion to death. The conduct of these men so shocked their companions, that they resolved never to touch intoxicating liquors; and to this day they have kept their resolution. And what was the consequence? The visitor of their secluded ocean home would have searched in vain, amid its deep ravines, and towering mountains, and lofty pines, for an hospital, a workhouse, or a barred and

grated jail. In consequence of the island becoming too limited for their increasing population, they were some time ago transferred to Norfolk Island; and by letters recently received from Sydney, we hear that Sir William Denison has been paying this interesting people a visit, for the purpose of framing a constitution for their government; and in that constitution it is provided that "no wines or spirits may be landed, except for medical stores." Then in several states of America we have a prohibitory law in full operation, and attended with the greatest blessing to the community; and we have in other states the people earnestly asking a like protection from the designs of the liquor-dealer, or demanding the re-enactment of the law which they had lost. Or, if we turn to our own country, we find the same law in operation. In certain parishes in Scotland, there is not a single public-house; and the sobriety of these parishes may be inferred from the fact, that the inhabitants are not taxed a single penny for poors' rates. When at Iona, some years ago, I found that his Grace the Duke of Argyll had converted the only public-house on the island into a coffee-house, and intimated that any one found bringing intoxicating liquors to the island, for the purpose of sale, would be turned off. A gentleman from Orkney informed me the other day that the proprietor of the island of Eday had, on the representations of Mr. Ingram, the United Presbyterian minister there, closed the doors of the two public-houses; and if fishermen can submit to such restraint, what have we to fear from others? Where, then, is the hardship or unreasonableness of a prohibitory law? Suppose that the evils of intemperance were known to you only by report; that tidings of the ravages which it was committing were brought to you from a distance, like the news you receive at intervals of Sepoy atrocities; and that you should be informed that certain parties, for their own mercenary ends, were about to introduce among you liquors, which would gradually undermine your health, blast your character, destroy your family peace, greatly increase pauperism, and disease, and crime—would you doubt for a moment the propriety of appealing to law, for protection from the evil designs of such traders? And if you would guard your shores from the ap-

proach of a hostile fleet, or refuse a landing to a ship bringing cotton from a plague-infected country, would you not drive back the liquor traders, as enemies of your most sacred rights? If in such a case appeal to law, and even arms, would be justifiable, on what principle may we not seek deliverance from all this curse which we have borne for many generations?

Reflect, then, for a moment on the results of the consumption we long for. Abolish the liquor traffic, and fifty-millions yearly will find its way into the channels of religion and commerce. Food sufficient to feed five millions of the people will find its way to the tables of the famishing poor. 300,000 persons engaged every Lord's-day in malting, brewing, distilling, and selling liquor, to say nothing of those engaged in drinking, will cease the sin of Sabbath desecration. Two-thirds of the inmates of your prisons, half of the inmates of your hospitals, and nine-tenths of your dependents on parochial bounty will become honest, healthy, industrious citizens. Crime and squalid poverty, irreligion and ignorance, will give place to cheerful industry, and all the deencies of a godly life. And who can doubt that a cause attended by such blessed results has the approbation of the Saviour? He who commanded the very crumbs to be gathered, cannot but approve of the rescue of human food from the mash-tub and the still. He who is Lord of the Sabbath cannot but approve of a measure which would relieve 300,000 persons from Sabbath labour, and send thousands to the chapel instead of the dram-shop. He who came to give liberty to the captive, and the opening of the prisons to them that are bound, cannot but smile on a cause which emancipates men's minds from the galling shackles of an ignominious bondage. He who went about continually doing good—giving health to the diseased, and sight to the blind, and diffusing through all the relations of life the healing influence of a heavenly charity, cannot but delight in that which prevents disease, and destroys the most fruitful source of domestic misery. If then such would be the results of a prohibition of the liquor traffic, we know that whoever condemns, Christ does not; and under the smile of the Saviour we press forward for its attainment.

## CHAPTER XVII.

## Objections to the Legislative Suppression of Intemperance.

THE demand now being made for further legislative restrictions of the liquor traffic, and its entire prohibition, has called forth an amount of opposition more formidable than what has ever been encountered at any previous stage of the temperance movement. Instead of being discouraged by this fact, we discover in it evidence that our warfare has at length struck a vital part of the monster. Chief among our opponents are those directly interested in the traffic. So long as we confined our efforts to the reformation of the drunkard, and the inculcation of total abstinence upon the community in general, the publicans smiled at our well-meant efforts, and gave themselves no uneasiness upon the subject. Now, however, it is different. The moment the pressure of law is applied to the traffic, they exhibit no unmistakeable signs of alarm. At one time we have them assuming the aspect of injured innocence, and protesting against their being selected from all others and held up to public scorn; at another time they talk as if they were benefactors and patriots of the purest and most exalted type; and again they become devout, and over their after-dinner tumbler, when they meet to strengthen each other in their holy cause, with spectacles on nose, and book in hand, they actually quote from the Bible to prove that alcoholic potations are a most scriptural indulgence—that the publicans are all right, and that the temperance people are all wrong.

Are these the days, they ask, in which we are to be *denied the right of free trade*? But those who urge the objection forget that everything is not a legitimate article of trade. It is not lawful to trade in human beings, whatever the slave-dealer may say to the contrary; and why? Because it robs man of his most exalted distinction, and reduces him to the level of a brute; and does the traffic in intoxicating liquors not rob man of his most exalted distinction, and reduce him to the level of a brute? It is not lawful to trade



in stolen property, however much the thief may be of a contrary opinion; and why? Because it would tend to encourage robbery; and is this not the tendency of intoxicating liquors? It is not lawful to deal in poisons, save under certain most stringent regulations; and why? Because the too easy possession of such encourages the murderously disposed in their evil designs; and is this not the tendency of intoxicating liquors? It is not lawful to deal in diseased meat; and why? Because it tends to destroy health; and is this not the tendency of intoxicating liquors? It is not lawful to deal in obscene publications; and why? Because they tend to corrupt the morals of youth; and is this not the tendency of intoxicating liquors? Why then grant the liquor merchant the privilege of free trade? Nay, neither distiller nor dealer in intoxicating liquors ever have enjoyed freedom of trade. There is no such thing as free trade in alcohol. Before a man can claim the privilege of free trade, he must show that he deals in an article which, while it brings gain to himself, does no harm to his neighbour. Suppose that bakers should discover that by the addition of certain ingredients they could produce bread equal in appearance to the best, from much inferior stuff; but that disease, and pauperism, and lunacy, and other evils were the result, how long would the free-trade principle protect them from the lash of the law?

Again it is asked, *Do you mean to infringe upon the liberty of the subject?* Liberty we hold to be a sacred privilege. We cannot perform our part as men and Christians without it. But liberty is not licence. Liberty has respect to the interests of others as well as our own advantage. The grand foundation of liberty is virtue; but what more hostile to virtue than the traffic we denounce? Suppose men strongly desired the excitement of gambling, or the opportunities of lottery dealing, or the pleasures of licentiousness, would it be unrighteous to prevent, by law, the means of indulgence? The public good as properly controls the enjoyments as the business of men. It says, a man shall neither work nor play on the Sabbath to the annoyance of others. It forbids bull-baiting and gladiatorial fights and the exhibition of licentious shows, although the people may desire them. The

public good demands the prohibition. This is no new principle. Nothing is more plausible than to talk about freedom; but there are persons who rave about this glorious privilege—

“As if the liberty to act like fools  
Were the sole cause that God had made man free.”

But, *Have we not a right, say they, to do what we please with our own?* To which we reply, that we are only allowed to do what we please with our own, when our pleasure in the matter is not our neighbour's pain. Our dog may be our own; but if it is a dangerous animal, the law will make short work with it, if it is found at large. Our chimney may be our own; but if we think of defrauding the chimney-sweep by setting it on fire, the police will more than deprive us of the profit we make by the transaction. Our gun may be our own; but if we are reckless in the use of it, we may be taught, at the cost of more than it is worth, that the lives of others are of greater consequence than our amusement. Our horse may be our own; but if we apply to it the lash unmercifully, we may be made to feel the lash in turn. For the same reason, no man ought to be permitted to carry on any trade, which brings him gain at the sacrifice of the best interests of others.

*We never sell to any but sober people.* To which we reply, that is worse than never selling to any but drunkards. If liquor was sold to none but drunkards, it were better for the community. Drunkards soon die off. How, then, does the race continue? By selling to sober people. Ask that widowed mother, Who did her the greater injury—he who killed her drunken husband, or he who made a drunkard of her boy? Ask those orphan children, Who did them the greater injury—the man who made a drunkard of an affectionate father, or the man who, after they had suffered long years of a brutal parent's neglect and cruelty, sold him the glass which closed his eyes in death, and brought back peace to a scene of wretchedness and discord? No, no, there is something worse than death in a drunkard's habitation. A drunkard's brutality, a drunkard's example, a drunkard's disgrace, is worse than death. Many women do I

know who have regained respectability and comfort after the publican and death had relieved them of the curse of their lives. Sell only to sober men ! It is the blackest feature of the traffic, that it finds men sober, and makes them drunkards.

*We must live*, say others. To which we reply, as Dr. Johnson did to the beggar, who urged the same plea. We must live. We see no necessity at all for that. Certainly the community would lose by the death of some people, but when did it go into mourning for the death of a liquor merchant ? The man who cannot live but by the ruin of others, had better not live at all. So if publicans must live, better the community taxed itself for their support, than tax itself to support, as it now does, both the publican and his victims.

But we are also told, *that the public-house affords refreshment and recreation to the working-classes*. Refreshment ! The day has surely gone in Scotland when that plea can be urged. In every town and village, places are springing up where refreshment can be obtained, apart from the snare of alcohol. Refreshment ! I understand the word to mean a re-invigoration of both body and mind. Is such, I ask, the effect of a visit to the dram-shop ? Take a look at those who have been refreshing themselves. What surprising vigour and activity they display ! But we are reminded by Lord Stanley that the people must have amusement, and that such as the public-house affords is not to be discarded till better is provided. Now, we temperance people are no morose intruders on human joy. We enjoy a laugh and a good joke as much as any ; but as we are rational beings, we suppose that there should be rationality in our amusement. Miss Marsh, in her account of her labours among the navvies employed around the Sydenham Palace, tells us of a man who came to speak, as he said, "about his difficulties." "My mate and I were working in a pit," said he, "and says he, I wonder, Bill, whether it is true what they say of heaven being so happy ; whether, now, it can be happier than sitting in the public, over a good jug of ale, with a fiddle going. I don't know a pleasure as comes up to that." Now, this is the kind of amusement the public-house affords to its visitors ; and higher pleasure they are not likely to know, so long as

they continue to frequent it. Amusement! Yes, amusement for all the boys in the neighbourhood. Go to our police courts, and you will get a sample of the kind of amusement which the public-house supplies to our worthy bailies.

But the publicans assume even the high ground of being *public benefactors*, and tell us how much they do for the promotion of morality! At more than one meeting of the licensed victuallers, we have been told how that the public-house screened a father's doings from the view of his wife and family; and the *Glasgow Herald* the other day informs us, that "supplies of whisky are now regularly laid in on Saturday night by large numbers of workmen, and consumed on Sunday by organised squads, in which the wife and children get a share of potations to which they were formerly unused. If the husband," says the *Herald*, "will have a glass of whisky on the Sunday, and cannot get it in the old way, he revenges himself on society by training up his children in his own cursed appetite." Now, we just tell the *Glasgow Herald*, and all with him who clamour for the repeal of the new Public Houses' Act, that we believe no such statements. There may be instances of the kind, we can believe; but that "large numbers of workmen" so act, we deny. What is the fact? How few workmen would think of drink upon the Sabbath, but for the temptation of the open dram-shop! It was a most significant reply which a Sabbath drinker gave to another, when asked, after Forbes Mackenzie's Act came into operation, if he would provide a supply on Saturday. "No, I won't." "And why?" "Because it won't keep." But even were there more drinking in private houses in consequence of the inability to drink in the public-house, we deny that private drinking is so likely to be pernicious. In the public-house, there is everything to encourage dissipation—the bland smile of the publican, the ready jest, and witty toast; in the private house, there are restraints in operation which have no place in the dram-shop. Are the half-fed children and deeply-wronged wife likely to encourage drunken companions to gather under their roof, to the expenditure of that in dissipation that would give them the comforts of which they have been robbed? What we wish is to make the workman's home the scene of his greatest happiness. Home-plea-

asures are of all pleasures the best. But granting that drinking is still practised at home on Sabbath, this is no new thing. Was it not found, before Forbes Maekenzie's Act came into operation, that in Edinburgh and Leith alone not fewer than 10,833 children visited, on a single Sabbath, the open dram-shops of these two towns? And surely most of these were for the purpose of procuring liquor to be consumed at home.

A plea, however, has been put forth in behalf of the public-house, that it is necessary as a *temptation*. The ground taken is, that human virtue is strengthened by trial, and that it is a poor weak morality which grows without the invigoration which temptation affords. The *Scotsman* of 5th April last, in commenting upon the thirty-second and thirty-third reports of Mr. Clay, of Preston, takes up this ground. Mr. Clay had said—"To the open and tolerated seductions of a thousand beer-houses and gin-palaces, and not to the want of sound discipline under imprisonment, must be referred—with very few exceptions—the whole number of recommitments." To which the *Scotsman* replies—"The moral powers can never be thoroughly exercised, strengthened, or tested in prison by any amount of instruction unaccompanied by the presence of those temptations before which they have a tendency to yield. The man in his solitary cell may well declaim on the evils of 'company,' or over his ration of bread and water deplore the seductions of 'drink.' But though he sees or professes to see their wickedness so long as he cannot indulge in them, what real improvement has been effected if he return to his 'wallowing in the mire' whenever his term is up, and he finds a spare sixpence in his pocket?" But what is more surprising, we find even popular divines expressing a similar opinion. When one of the ministers of Edinburgh was asked to sign a petition in favour of reducing the number of public-houses, he replied, that he regarded public-houses as very good things; and on being asked what good they did, "Why," said he, "they are very useful as temptations." On being farther requested to give from Scripture, if he could, a single passage in support of his view, he quoted that saying of James, "Blessed is he that endureth temptation." Now, it is not needful to say that in this passage it is not temptation to sin that is referred to, but trial or afflic-



tion. The meaning in this view is plain, "Blessed is he that endureth affliction." It seems to us that if the reasoning of such opponents be sound, instead of parents protecting their children from temptations, they ought to encourage them freely to encounter them. I observed in a newspaper, the other day, that a certain dame who kept a school had ordered a number of apple trees for her garden; not that the children might be gratified with pleasant fruit, but that their virtue might be strengthened by resisting temptation. We greatly prefer our Lord's teaching to that of all such teachers of morals, "Watch and pray, that ye enter not into temptation;" and if temptations serve any good purpose, our wicked hearts will find that there are still enough of them left after the dram-shops have been abolished.

But is there nothing but evil gained by our dram-shops? When a new licence is demanded, we are told that "*the public convenience requires it.*" The plain meaning of that is, that the publican's convenience requires it. Did you ever know the inhabitants of a district petitioning the licensing court for another dram-shop, on the score of public necessity? We have heard of the inhabitants of a district petitioning for a doctor, for a teacher, and for a minister. We have heard of them petitioning for a post-office and a pump-well; but never for a dram-shop. We hear, too, of the number of public-houses being limited to "the legitimate wants of a district." Now, we deny that the community has any legitimate wants that the publican can supply.

Grant, however, all the virtues which the publicans claim in behalf of their system, we say to it, as said Braxfield, when a convict at the bar of the judiciary court appealed to him for mercy, "Ye may be a very guid fellow; but ye will be nane the waur o' a wee bit hangin'." With all the advantages of the public-house system, it will not be the worse of being dealt with as an enlightened law, I trust, will yet direct.

But those engaged in the liquor trade are not the only objectors to its legislative prohibition. Some speak as if we were *seeking to extinguish by law a natural appetite*. The *Times* has said—"We spend from fifty to seventy million pounds a year in strong drink. With this unbounded means, this uncontrollable appetite, and this immense capacity, we

shall continue to drink, and no measure to prevent us will ever get farther than the very threshold of the legislature." The argument of the *Times* is this—we are a drunken people, and no power on earth can prevent us continuing so. "We point," says the *Scotsman*, "to the indisputable fact of forty-nine men in fifty habitually using liquors to their gratification, if not to their benefit, and certainly not to their hurt, as strong presumptive evidence that the habit amounts to an instinct or appetite, and will therefore never be subjugated by law."

Now, these remarks proceed upon two gross fallacies: that the appetite for intoxicating liquors is natural; and that it has become so strong that its subjugation by law is an impossibility. We deny the soundness of both propositions. The mere fact that we like a thing is no proof that its use is natural, or that the appetite for it is unconquerable. Suppose that I and the editor of the *Scotsman* should propose to spend our summer holidays on one of the South Sea islands, and that when about to land we are met by a body of the natives, who, taking a fancy to me as a desirable dish for a cannibal feast, lay hold on me, would my friend the editor in these circumstances be ready to proclaim the doctrine, that as forty-nine savages in fifty habitually eat human flesh to their gratification, certainly not to their hurt, this was a strong presumptive evidence that the habit amounts to an instinct or appetite, and therefore to be indulged and defended? Facts the most conclusive go to prove, that strong and general as is the appetite for intoxicating drink, it is not natural. The lower animals and young children exhibit great repugnance to it, which is only overcome after repeated efforts. We have no doubt heard of drinking elephants and tippling monkeys. Lately I read in the newspapers of a dissipated donkey. It had got into the custom of going to the beer-house for liquor, and no admonitions could induce it to abandon its vicious habit. But who was it that led the poor creature astray? Did you ever know of one donkey, spontaneously, of its own free will and accord, leading off another donkey to the beer-house? Perhaps you have, you think; but we mean, did you ever hear of one long-eared donkey leading away another long-

careed donkey on the sprog, or of one monkey giving his companion a treat in the gin-palace, or an elephant toasting the health of his brother showmen? We have often witnessed the aversion of children to alcohol, although we admit that it may be easily overcome. God created every one of them abstainers, and we only ask that they be permitted to continue what God made them.

The idea that the habit of drinking cannot be suppressed by law is equally groundless. A tipsy fellow, having been put in the stocks, obtained the condolence of a boon companion. "Cheer up, my boy, it's all right—I've been talking with Grips, the lawyer's clerk, and we have come to the conclusion that the magistrate can't put you into the stocks." "I don't care what you have concluded," said the prisoner. "Prove what you will, I know they can put me in the stocks, because they have done it." So say we. We know that law can suppress intemperance, because it has done it. In America, notwithstanding the obstacles which have been placed in the way of the legislative suppression of the traffic, in several of the states the inhabitants enjoy immunity from the evil doings of the liquor-dealer. And what has succeeded in America may succeed here. We are proverbially a law-loving people, and therefore we hold that British soil is more favourable than American to such a movement. But the thing is not a mere anticipation—it is a fact. Within broad Scotland we have this very law in operation one day in seven, and that the day too when the appetite for strong drink was wont to be most freely indulged.

But it is also objected, that the legislative suppression of the liquor traffic would be *oppressive to the common people*. Lord Stanley and others have declared, that the legislative suppression of the traffic in strong drink is opposed to the will of the working people; and that, as the law-making power is practically in the hands of the wealthy, it would be oppressive to prohibit the traffic. But what is really the fact? The temperance movement is emphatically the movement of the people. Who were the men of Preston that first conceived the idea of the entire disuse of intoxicating liquors? Were they the mill-owners and cotton-lords of that town? No, but men who had learned by dire experience that the

publican, while the foe of all, was specially the foe of the working man. Who are the men that attend our temperance meetings, and constitute the great body of the temperance ranks? With few exceptions, the common people. They well know what their rights are; but they have no such overweening conceit of the privilege of getting drunk as to side with the publicans in their attempts to uphold their trade. "The poor man," said the Earl of Elgin, "is the best judge of what is justice; and the law in the state of Maine, and in our province of New Brunswick, was passed by the votes of the poor labouring men themselves." My persuasion is, that were the common people of this country permitted to express their opinions, unbiassed by the influence of toppers and publicans, they would declare, by an overwhelming majority, in favour of the suppression of a traffic which is the deadly foe of their most sacred interests.

But we are also told that it is *absurd to attempt to make men moral by act of Parliament*. When this objection is urged, we ask, in reply, a word or two of explanation. If it is meant to allege that we mean, by act of Parliament, to change men's hearts, we deny that we entertain any such hope. A man can only be made truly moral through the influence of truth applied by the Spirit of God. But although an act of Parliament cannot make men moral, it may do not a little in the way of promoting the cause of morality. Profligacy is prevented by act of Parliament; dishonesty is prevented by act of Parliament; blasphemy is prevented by act of Parliament; nay, drunkenness itself is prevented by act of Parliament. All crimes are immoral; do we, then, contend, that as we cannot make men moral by act of Parliament, laws for their punishment should be repealed? We do not seek to make men moral by act of Parliament; but we seek to remove, by act of Parliament, that which makes them immoral. "If," said Lord Palmerston, "the argument were admitted, that, because a punishment had not invariably put an end to the commission of the crime against which it is aimed, therefore the punishment is useless, there ought to be an end of all penal laws. What punishment, what penal law is there which has ever succeeded in entirely extinguishing the crime against which it is directed? All you can hope



from penal legislation is, to create greater deterring motives in the minds of men who may be led to the commission of crimes ; but to imagine that there will not be men who, from reckless passion, vain hope of impunity, or some other excuse, will be led to commit any crime whatever, is to imagine that which is totally opposed to the whole course of human experience. The severest punishment does not prevent the commission of murder ; and you might as well argue that, because murders continue in spite of the severest punishment, we ought to dismiss punishment altogether, and leave mankind simply to the influence and moral teaching of those who may endeavour to guide them in the paths of virtue." Were all law abrogated, would the cause of morality in no way be affected ? The consequent increase of crime would prove how far law goes in the way of promoting at least outward morality. And who will affirm that there is nothing gained by that ? When Lord Palmerston shut up the betting-houses, he did not make the young men who were there, gambling away their employers' money, more moral ; but who will affirm that no service was rendered to the cause of morality ? Although we do not change men's hearts, if we destroy temptations to evil, we render to society an unspeakable advantage. The truth is, we have greater confidence in law preventing drunkenness, than we have in law preventing murder or robbery. These crimes spring from the innate depravity of the heart, and till the heart is changed by the Spirit of God, the propensity to kill and steal will remain ; but the love of strong drink is entirely an artificial appetite, originated and nurtured into vigour by a liquid over which we have perfect control. Banish the liquid, and the appetite ceases to harm.

Moral suasion has done much for the world, and it has done much for the cause of temperance. "Even from the midst of deepest ruin, some quiet word or kindly deed has brought back the erring to virtue and duty. It is doing much yet, and will never fail to do much while there are hearts to love and be affected by its kindness. But moral suasion has its limits. It will neither preserve the child from danger, nor the vicious from crime. It is too feeble to combat the drunkard's appetite when excited by temptation,



and it is too feeble to combat the selfishness by which unprincipled men are actuated. Will moral suasion do for the drunkard? My conviction is, that drunkards, as a class, never will be reclaimed by argument or motive. They know their duty; but their moral purpose is weak. With the temptation to their besetting sin meeting them at every step they take along the street, how can we expect to preserve them? Why do so many who take the pledge of abstinence go back to their vile habits? The explanation is to be found in the temptation presented by the traffic and the allurements of companions; but were the facilities for indulgence destroyed, comparatively few would be tempted to abandon the resolution of abstinence. I could tell of men who have subscribed the abstinence pledge again and again, who regularly read our temperance periodicals, and contribute to our temperance funds, and as regularly get drunk. Far be it from me to disparage the temperance pledge. It has peculiar advantages, especially to the intemperate. What I ask is not the abolition of the temperance pledge, but the abolition of the greatest temptation to its violation. Now, are we not bound to give these poor weak men who are struggling for deliverance the protection which law alone can afford them? Nay, there have been instances in which men have petitioned to be confined in gaols, lunatic asylums, and work-houses, that they might be protected, while the alcoholic frenzy was on them, from the temptations of the dram-shop.

Some philanthropic individuals have proposed the erection of an asylum where inveterate drunkards can be isolated from their temptations, until the fires which alcohol has kindled in their bosom be quenched. The idea has received the sanction of some of the first medical men of the day. They would treat the inveterate drunkard as they would treat a maniac, and apply the same law to both. We hail the proposal. We believe it needful for the present distress. The imprisonment in a lunatic asylum would not only be a great benefit to the wretched drunkard—it would be an additional protection to society, and especially to the families of the intemperate. There are hundreds of families whose lives are exposed to continued danger, and whose substance is wasted, through the intemperance of parents. But while I rejoice in

the proposal, why not extend the principle of protection? Why sustain the absurd process of turning sober men into drunkards, and then attempting to turn the drunkards back again into sober men? Better never know sin than go all the way through life branded with its sear. The true asylum for inebriates is that which we would rear. Instead of shutting up the drunkard, would it not be better to shut up the drink? No one would suffer by the imprisonment of the whisky easks; while the drunkard, freed from his temptation, might prove a good citizen, and the protection of the family to which he is now a curse.

The young are equally endangered by means of the traffic. Are they fully alive to the danger to which it exposes them? With strong passions, and little experience, they are required to meet the temptation of the traffic at the very time their moral principle is only partially enlightened. The appetite is formed in them before they know the danger to which it exposes them. Who, then, will assert that we are doing wrong in destroying one of the most formidable foes of youthful virtue? Often, the first conception of evil is from others; the inducement is from others; and all barriers to its commission are removed by others. Eve took the forbidden fruit—

—————“She pluck’d, she ate,  
Earth felt the wound, and Nature, from her seat,  
Gave signs of woe, that all was lost.”

But she might never have done it, had not the inducement been placed before her; had not the tempter said, “Ye shall not die, but ye shall be as gods, knowing good and evil.” What young man would not pass the most dangerous period of life in comparative safety, but for the perils to which the dram-shop and tavern expose him?

How then are we to deal with those who live by tempting their fellow-men to sin? Are we to hope that by our arguments we may induce them to abandon their pernicious calling? Past experience affords no ground for such a hope. Our meetings, and sermons, and publications, have been as accessible to them as to any other class. How many, then, engaged in this traffic have honestly availed themselves of the means of information thereby afforded to them? And, of

all who have come to our meetings, and read our publications, how many have become convinced that they are chargeable with being accomplices in all the guilt which flows from their calling? And how many have abandoned their calling in consequence? Or, suppose that they all had, what would that have availed, while others, even more unprincipled, were prepared to occupy their places? Nor have they been favoured merely with our teaching; they have been daily appealed to by the victims of their trade, in a manner the most affecting. Day by day, as their customers come and go, they see the process of debasement in all its stages of progress. They may mark the gradual disappearance of the outward indications of respectability—the hand more tremulous, the face more haggard, the garments more mean. Wherever their victims have suffered, and died amid the wreck of a ruined home, or in the almshouse, or on the scaffold, the wail of their misery has appealed to their destroyers in terms more eloquent than the best conceived argument. Well do they know the effects of their traffic; and yet, to-day, this iniquitous fraternity are banding together to sustain this system of cruelty and wrong at every hazard. To talk of persuading such men is worse than folly. Men whose only motive is gain, do not ask what is right, but what is profitable. Whisky casks, and money bags, hide from view their duty; but the pains and penalties of law will make them feel what righteousness and truth fail to make them see.

But *we cannot get a law, say others, without the sense of the community upon our side; and when that is gained, law will be unnecessary.* That we cannot obtain a prohibitory law without a majority of the intelligent in this country upon our side, we admit; but even were that gained, we require law to protect us from the vice and folly of the minority. We have already shown that there will be men wicked enough to sell liquor, so long as there are men foolish enough to drink it; and as we do not expect before the millennium to get quit of either knaves or fools, we must protect ourselves from both as we best can. I suppose that the intelligence and morality of the community is against murder; but does that render unnecessary laws for its punishment?

But it is farther objected, that the *suppression of the liquor*

*traffic would cause an immense loss to the revenue.* Now, if the revenue existed for its own sake, and was to be obtained at any cost, there might be force in the objection. But if the revenue exists for the purposes of good government, and if we can show that the purposes of government would be better promoted by the abolition of the liquor traffic, and the loss of all the gain it brings to the public purse, then the objection is destitute of force. We have already shown that the suppression of the liquor traffic would be followed by a revival of trade; and a vigorous trade is always accompanied by an increase of wealth, and an increase of wealth always adds to the tax-bearing power of a community. But is it alleged, that the increase of trade would not compensate the revenue for what it would suffer by the loss of our excise duties? Then, we ask, is it doubted for a moment that the suppression of the traffic would be followed by a great diminution of pauperism and crime? But pauperism and crime are very expensive evils. On what does the prosperity of a nation depend, if not upon its morality, intelligence, and trade? We are aware that empires have perished through barbarism and corruption; but when did a nation perish in consequence of its morality and industry? The strength of a government must ever be found in the morality and intelligence of the people whom it governs, the development of their material resources, and the promotion of industrious habits. But the liquor traffic is alien to all these. Its direct tendency is to convert good citizens into bad ones, honest men into thieves, the friends of good order into its foes. Vice can be profitable to none but those who live by it. We regard the Chinese as a barbarous people; but perhaps we might learn political ethics even from them. From first to last the emperor has refused to legalise the trade in opium, which our Christian rulers would force upon them. His official reply to our government is worthy of being remembered. "It is true I cannot prevent," said he, "the introduction of the flowing poison: gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

But to conclude—Whoever may oppose the movement in fa-

vour of the legislative suppression of this traffic, the drunkard's children will not. The little homeless, starving wanderers on the streets of London, Glasgow, and Edinburgh—young in years, but old in bitter experience—subsisting on the scanty profits of some juvenile calling; or lying huddled together in the corner of some lane, or under the arch of some bridge, during the lone hours of a winter night; or flying affrighted at a father's footsteps, when other children gather around the happy hearth, or nestle in a mother's bosom—will they oppose, think you? Whoever may oppose, the drunkard's wife will not; but from a heart torn and crushed by a thousand wrongs, will send up an hourly prayer that the places which have robbed her of a husband and her offspring of a father, and given in his place a tyrant and a demon, may be closed; and the possibility of a consummation so ardently longed for, breaks upon her gloom as a ray of hope. Aye, whoever may oppose, the drunkards themselves will cheer us onward. From their heart they wish that drink and drink-dealers may no more tempt them. And those beautiful beings, who weep over every scene of woe, and minister in the promotion of every scheme of good, will smile over us, and bless us. Yea, the great God himself will bless us. And surely a cause, sacred to the vindication of the rights of the weak and the wronged, and based upon principles of eternal justice, and guarded by angels, and smiled upon by God, is destined ultimately to a glorious triumph.

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## CHAPTER XVIII.

### Scottish Legislative Policy.

WHILE we exhibit the necessity of law to the success of the temperance reformation—while we endeavour to prove the equity of such a law, we at the same time frankly admit that we cannot abandon the ground of total abstinence; declaring that it is a failure, and that nothing but prohibition will ac-



comply with the object we aim at. Permit me to remark, that prohibition is not to be regarded as coming in the place of total abstinence, but as a new breakwater to that harbour of refuge which we have been for years constructing—not as a substitution, but as an addition. Total abstinence and prohibition must go hand in hand. They are but different parts of a complete scheme of reformation. Neither by itself can secure the suppression of intemperance. Both together can. As in rowing a boat, if you ply only one oar you perform a circle, and it may be a circle down the stream; if you ply the other, it may prove no better; but a vigorous application of both, will enable you to make head way. To talk of the comparative merits of total abstinence and prohibition is about as wise as to debate the comparative merits of the male and female sexes, or to set morning up as superior to evening, or spring as superior to autumn. The whole controversy is a monstrous absurdity, conceived in a miserable jealousy, and sure to end in nothing but the exposure of human folly. “What God hath joined together, let no man put asunder.” While I contend for prohibition, I contend as earnestly as ever for total abstinence.

A few considerations will be sufficient to show the necessity of this. First, the enactment of a prohibitory law must be distant by many a long day, and what is to be done for the safety of the community in the interval? Thousands may become drunkards, live and die drunkards, before that happy day dawns. Sometime ago, a distinguished advocate of this cause, on arriving at a certain town where he was announced to give a temperance lecture, was waited upon by a number of the committee, who expressed a hope that he would not give them a Maine-law lecture. “And why not?” asked my friend. “Because,” said they, “we have of late had nothing from several temperance advocates but Maine-law lectures. Now, good as a Maine-law may be, we have no expectation of getting it in time to save a number of young men in this town who are acquiring intemperate habits, and we much wish you could say something that would induce them to abstain.” Now, I refer to this incident from no wish that less should be said in behalf of the enactment of a Maine-law, but that more should be said to meet the present necessity. Are

the young to be left without protection, and the dissipated without recovery till then? But total abstinence provides for the present. Every father and mother may even now do for their families what the Duke of Argyle has done for the island of Iona—banish strong drink from the territory over which their authority is supreme. And the pledge may raise a barrier between the unpolluted lips of the young and temptation; and fence round the reclaimed from the snares to which they are still exposed. Would we not then be committing a more egregious blunder were we to be carried away with the delusive hope of a speedy enactment of a prohibitory law? That a long time must elapse ere such a measure can become law in this country, is most obvious. Such a law can only be carried by the sentiment of the country. Public sentiment rules this nation perhaps more than any other nation on the face of the earth. Public sentiment alone can secure such a law, and keep it when we have got it. How striking is the proof of this in the history of the new Public Houses Act! Although that law is backed to a great extent by the religious sentiment of the country, it requires our utmost efforts to retain it. That measure was gained, perhaps, more by the religious than by the temperance sentiment of the country. How much, then, have we to do ere we can see the legal suppression of the liquor traffic in this land!

I may be referred to the abolition of slavery, and the repeal of the corn laws, to show what energy and earnestness can do. And we have been informed that so many thousand pounds would secure a prohibitory law in so many years, by the employment of so many able advocates in its behalf; that so much more would secure it in so many years fewer; and that “£100,000,” I think, was the sum stated necessary to secure it in the course of a single year. Now, it is very easy to applaud a speaker when he makes such a statement; it is a very different thing to realise his expectations. We must not suffer ourselves to be beguiled into a premature hope by the success of movements which essentially differ from our own. Both the anti-slavery and anti-corn-law movements were mere questions of pounds, shillings, and pence. The only obstacle to their success was pecuniary interests. Give the slaveholders and landholders compensation for their loss,

and their opposition ceased. Twenty millions helped to tide over the one, and the fear of revolution helped to tide over the other. Besides, those interested in maintaining the evils of slavery and dear bread were a small minority in the community; but we have not only the majority against us, we have the appetites and customs of the majority against us. How much, then, must be done in the way of abrogating custom and conquering appetite, ere we can hope for the law we ardently long for! We say these things with no design of repressing ardour or extinguishing hope. No one more ardently desires than I do the utter annihilation of what I consider the greatest abomination with which this or any other land is cursed. No one will expose more thoroughly than I will do a traffic which neither fears God nor regards man. But we say these things because we believe that our ultimate aim will be all the sooner gained by a calm and just estimate of the difficulties to be encountered. Now, it is because a prohibitory law can never be got in time to save the present generation, I urge that whatever we do in that direction, we shall never cease to demand of every individual an immediate adoption of abstinence practice, and a withdrawal of all countenance to drinking customs.

Then, again, prohibition *per se* leaves for the present our drinking customs untouched. Where is the appetite for liquor acquired? A man may drink apart, and alone, when he has become intemperate; but no one learns the fatal art of drinking apart and alone. Drinking customs constitute the school of drunkenness. Are these customs, then, to be allowed to remain in full force till we secure prohibition?

But, again, I hold that we can only create a sound temperance sentiment by the inculcation of total abstinence principles. It is the article called alcohol in which all the evil lies. Convert a whisky-shop into a beef, bread, or tea and coffee shop, and it ceases to be dangerous. If, then, we would go to the legislature for a prohibitory law, we must go on the ground that the article we would proscribe is a health-destroying, vice-creating article; an article in the use of which no community can be safe. But before we go to the legislature with this plea, we must show by our practice that such is our belief. Is it to be expected that Parliament

will grant what we wish, so long as the great body of the religious and respectable classes continue to use what we condemn? The middle classes, after all, govern this country; and till we can carry them with us, we go to Parliament in vain. Now, the enlightenment of these classes is the very work in which total abstinence associations is engaged. What is it that has given us in Scotland such an advantage for the promotion of even the prohibitory movement? It is because we have contended for more than a quarter of a century for personal abstinence from the use of intoxicating liquors. What is it that has created that noble body of men and women throughout the country who constitute the temperance party? It is the advocacy of total abstinence principles. But were we now to abandon this course, where would we be? The absence from our ranks of many beloved friends who were wont to grace this movement, tells us how speedily a generation passes away. Cease, then, the cause of total abstinence, and in a brief season you are without even the means of carrying forward the prohibitory movement. I, for one, shall never have confidence in any body of temperance reformers who do not evince their sincerity by personally abstaining from what they implore the law to prohibit the sale of. Consistency is necessary to the prosecution of every movement—it is specially necessary to the prosecution of the temperance movement. What, then, shall we think of those who would shut the door of the publican by law, while they help to keep it open by patronage? The man who does not abstain, has not yet acquired just notions of the properties of alcoholic liquors. He has most inadequately judged of intemperance and its causes, and he is not likely to bring to the movement that principle and moral influence which are essential to perseverance and ultimate success. Do I, then, affirm that our total abstinence societies ought to take no part in the promotion of the prohibition movement? I affirm nothing of the kind. We cannot do too much in this direction. What I affirm is, that we ought not to do the one and leave the other undone.

What then can we do in present circumstances? We can give, both from the platform and the press, sound Maine-law teaching. And I regard the course which the Scottish Tem-



perance League has sketched out for itself as in every way the best. What is that course? It is expressed in these words:—"The League seeks the entire legislative prohibition of the traffic; at the same time, believing that every restriction of the traffic is a help towards the attainment of this desirable end, the League advocates all such restrictions, whether secured through means of our licensing courts or the legislature." Some, I am aware, would greatly prefer a more speedy annihilation of the liquor traffic, and so would I. Were it abolished to-morrow, I would greatly rejoice. But after all, I am persuaded, notwithstanding the specious pretences in which other schemes are attired, that this is by far the speediest way of accomplishing our object. "Total and immediate" has charms which a scheme implying a succession of limitations and restrictions may not appear to possess; but, after all, our scheme is the only one entitled to the designation of "total and immediate." We aim at the total prohibition of the traffic, and we go immediately for that. Ours is the only scheme in which the "immediate" has any place. And I will prove it. That scheme which contemplates nothing but one sweeping measure which shall in a day, indefinitely remote, clear the land of this crying abomination, affords no present relief from the evils of which we complain. Ere it closes a single door where drink is sold; ere it saves a single drunkard; ere it gives protection to a single soul, the nation must be converted to prohibition. But we go right up to the same object, and every year gather in and husband the fruits of our labours. We get "the immediate" in the form of fair instalments of what we aim at as our ultimate object. Did our generals, when meditating an attack upon Sebastopol, sulkily say—"If we cannot at once take the city, we won't have anything at all?" More wisely, they fought the battles of the Alma and Bala-klava; they formed their trenches, and prosecuted their parallels, and took one defence after another, and their ultimate triumph was all the more speedy because of their following this course. And so we must be content to come at our object by a similar process; and I contend that we will get the "total" all the sooner by aiming at the "immediate." Every public-house closed is an "immediate"



benefit, inasmuch as it is a diminution of the evil we seek to remove.

What is one of the greatest obstacles which at present meet us? Is it not the political power of the traffic? Do I need to tell you that the publicans in many of our cities and large towns can decide a municipal or parliamentary election? If, then, we gradually abridge their political power, by depriving them of their licences, we render our ultimate object all the easier of attainment.

Every limitation or restriction we can gain is so much of the temptation to intemperance destroyed. Now, it cannot be denied, that while we are pressing forward to the entire prohibition of the traffic, we can be preparing the way for this by effectually working our present licence law. It cannot be denied, that through means of the law, as it exists, we may go far towards our ultimate object. The law puts a large discretionary power into the hands of our licensing magistrates. It is for them to judge as to the number of licences that are to be granted. Why is it that, if a man wishes to sell intoxicating liquors, he must go to the magistrates for a licence? If he wishes to sell postage stamps, tea or coffee, or even tobacco, he does not go to the magistrate for a licence. But if he would sell liquors, he must. The reason is, that as the magistrate is charged with the preservation of good order and good morals, and as the sale of intoxicating liquors is known to be dangerous to good order and good morals, it is left with him to decide to what extent licences for the sale of intoxicating liquors ought to be granted. Now, this fact gives us the present advantage of law in our behalf; and many of the friends of the temperance cause have of late been wise enough to avail themselves of it. By deputations and memorials, we have brought the matter under the notice of our licensing courts, and with the happiest effects. In general we have been courteously received, although in some instances weak-minded men, "clothed in a little brief authority," have scorned the idea of being dictated to as to their duty—forgetting, that as they are where they are for the promotion of the public good, the public have the right of declaring what it believes to be for its good. The other day, the law agent of the publicans, in the Glasgow

licensing court, threatened to bring up depositions from the publicans too. Bailie Young intimated his perfect willingness to receive them. If the publicans think that their business is for the public good, let them meet us in the licensing courts, and we shall leave the magistrates to decide which have the best of the argument.

What, then, have we already accomplished by means of reducing the number of the public-houses? Take a few facts. Dundee, in 1836, with a population of 45,000, had 599 public-houses; and in 1857, with a population of 90,000, it had only 386 public-houses; so that, while in the course of twenty-two years its population had been doubled, its public-houses had been reduced one-third. Had they increased in proportion to the population, there would now have been 1198 of them instead of 386. Take Edinburgh. In 1831, with a population of 136,300, we had 1563 public-houses; and in 1857, with a population of 171,000, they were reduced to 740, that is, less than one-half. Take Glasgow. In 1853, with a population of 360,000, there were 2053 public-houses; and in 1857, with a population of 390,000, the public-houses were reduced to 1673, that is to say, that while the population had increased 30,000, the public-houses had been reduced by 380. Could we have clearer proof of what we may gain even now through means of our licensing courts? Then look at what we have done by restrictions as to time. From an analysis of Mr. Dunlop's returns, it appears that the working of Forbes Mackenzie's Act has been attended with the most beneficial results. Taking the seventeen largest towns in the country, and comparing the last three years of the old law with the first three years of the new law, we find a decrease in the cases of crime, combined with drunkenness, to the extent of 29,365; that is to say, that crime has been reduced since this act came into operation nearly one-fourth. Then, as regards the daily average number of prisoners in the prisons of Scotland, it is found that in 1852 there was 2315, while under the new law in 1857 it was only 1434, not much more than one-half. But as this law bears chiefly on the Sabbath, as it prohibits the traffic entirely upon that day, we may expect to find on this day the happiest change; and it is so. The last three years of the old law sent 11,471.

drunkards to the police-stations, and the first three years of the new law sent only 4299, that is, little more than one-fourth of the former number. Or take Edinburgh. While we had, under the last three years of the old law, 2009 Sabbath cases, under the first three years of the new law we had only 488 cases; while the average daily number of prisoners in the gaol has been reduced one-half, and the city saved the cost of building a larger prison, which it was about to do when this act came into operation.

Numerous efforts have been made to prove that the happy change to which I refer is not at all owing to this act. Do those that are acquainted with crime and its causes not think so? But if not owing to this act, how comes it that the change for the better is more marked upon the Sabbath, the day to which the act specially refers? I adduce these facts at present, not so much for the putting to silence the advocates of the publicans, as for the purpose of defending what we may designate Scottish legislative policy. We are taunted with being the abettors of a "bit-by-bit policy," to which I reply, that when the "bits" we get are so well worth the getting, we can bear the taunts, and clamour away for a few more such jolly "bits."

Numerous other restrictions and limitations I can conceive of obtaining ere we gain our final aim, and the gain of which will all tend towards that object. We may demand a further restriction of the hours of traffic, we may demand that no house shall be licensed under a certain rent, for facts have proved that the large-rented houses are far less dangerous than the small ones; we can demand that no licence shall be granted to a district unless the inhabitants of that district petition for one; we can demand the separation of the spirit trade from that of the grocer; and we can demand the withdrawal of political power from a class of men who only seek to employ it for purposes which are opposed to liberty and the general interests of the community.

There is only one other point to which I would advert. I am thoroughly of opinion that our existing associations are fully competent to gain all the ends of the temperance reformation. An attempt is being made at present to originate more associations for the single object of obtaining a prohi-

bitory law. I have already shown that no movement can be sound that is not based upon total abstinence, and if I am right in this opinion, why establish new organisations? Neither is the Scottish Temperance League or any local society debarred, so far as I am aware, from preaching the whole truth, moral, scientific, and legal, upon this important question. If so, why form new societies? I can see great evils likely to result from such a course. The new societies will require both men and money to carry them on, and where are they to get them, if not at the expense of existing societies? But worse than this, we shall have more of that miserable jealousy and squabbling, which has of late grieved the hearts of the best friends of our cause. What have we already seen: association abusing association—agents coming upon the same ground, and misrepresenting each other—divisions created in committees, and disaffected individuals afforded a place in the new movement, which their perversity had excluded them from in the old one. What I affirm is, that separate organisations never can direct this movement in Scotland. They may destroy, but cannot promote the temperance cause. And that as the Scottish Temperance League, and other existing societies, are just what we choose to make them, it becomes the friends of the movement to keep by the old ship, which has already stood so well the battle and the breeze, and which is yet destined to complete, I trust, the triumphs of our cause. As the greatest foe we have to fear is division, he is the best friend of the temperance movement who stands true to his colours, and discourages every attempt to divert us from a course which experience and sound sense dictate as in all respects the best.



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